

1714:

Rules and Instructions  
FOR THE  
**SODALITY**  
OF THE  
Immaculate Conception,  
Of the most Glorious and ever  
**Virgin MARY,**  
Mother of G O D.



With a short Appendix, relating  
to the Second Congregation of  
the same Sodality.

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*Lord, I am thy Servant, and the Son  
of thy Handmaid. Psalm 115. v. 7.*

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T H E  
P R E F A C E.

**B**eing this little Treatise of Rules and Instructions (directed to Socialists) may probably fall under the usual censure of Persons too cautious or captious : 'Tis necessary to acquaint the Pious Reader with what is design'd, what is desir'd : No doubt some will Object the high extolling of our Ladies Maternity. The Primitive Doctors hand down to

## P R E F A C E.

*Posterity her Praises. No sound Catholick will offer to censure or condemn them. As to others, who like the Æthiopians Paint her Black, let them reflect on their different Doctrine, opposite to those confess'd by themselves Orthodox Teachers. A concomitant design of this Book is to open closed Eyes to see and judge the Tree by its Fruit. The Angelical Doctor speaks out freely in her Honour. The Blessed Virgin for so much as she is Mother of God, has a certain infinite dignity, by reason of the*

S. Thom.  
1. P. 9.  
25. Ar. 6.  
ad 4.

## P R E F A C E.

the Infinite Good, which is God ? He wisely consider'd who enrich'd her, proportionably to present love and future design. In our Age some are so weakly or wickedly cautious, as to set Truth out of sight, not to give offence. The Ephesian Prelates, Writing against Nestorius, were Ignorant of this refin'd mistaken zeal.

Others will observe that the Instructions ought to be comply'd with by all good Christians, not only Sodalists. This is desir'd that they be only edifying Christians. The first  
cause

## P R E F A C E.

cause of Erecting the  
Congregation, was to in-  
still Christian Principles in  
opposition to false Worldly  
Maxims. Even the foun-  
ding of Religious Orders,  
looks chiefly towards form-  
ing perfect Christians.  
The frequent change in  
Lives by this Devotion  
of the Sodality is so well  
known, that it needs not  
to be proclaim'd. It con-  
sists not so much in pain-  
ful exercises of the Body,  
as in a Pious and Re-  
gular comportment of our  
selves, and proceeds with  
sweetness and efficacy. If  
the World abroad embrace  
this method, with a feeling  
ear-



## P R E F A C E.

*earnestness ; we English Catholicks ought not to stand off behind them, who have always been addicted most eminently to Honour the Glorious Virgin. This Kingdom was Anciently call'd Dos Maria the Dowry of Mary, the more is the pity, it deserves not now so much that glorious Title.*

*Altho' other Catholicks may be of Regular Lives, and punctually observe the Instructions laid before Sodalists ; yet they partake not of special priviledges granted by the See Apostolick to particular Con-*  
A 4 *fra-*

## P R E F A C E.

*fraternities. Actual admittance capacitates them to these favours, and causes communication of Prayer. In several Kingdoms it has appear'd by desir'd effects, how acceptable this Devotion is to God, and profitable to Man. Through the Mercy of our Redeemer, and Intercession of his Mother, those who come to it will experience in themselves the like Blessings, to their present Joy and future Happiness.*

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Rules

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Rules and Instructions  
OF THE  
SODALITY

Of the Immaculate Conception  
of the most Glorious and  
ever Virgin Mary, Mother of  
God, &c.

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CHAP. I.

*The dignity of the Blessed Virgin,  
and first Erecting of this Con-  
gregation.*

**I** Hope 'tis needless to expli- I.  
cate or enlarge upon the  
wonderful dignity of the Blef-  
fed Virgin. It would be a  
fort of injury to a Christian, much  
B more

## The Dignity of

more to a Sodalist, to reason him into a respect for the Mother of God, upon supposition of ignorance of so great a duty. That

<sup>a</sup> S. Pet. Chrys. *Serm.* 140. man considereth not <sup>a</sup> *how great God is, who doth not admire her Ma-*

<sup>b</sup> *Mat.* 1. 16.

ternity. It seem'd sufficient to the Holy Ghost, to set before us those divine words <sup>b</sup> *of whom Jesus was born, who is call'd Christ,* and left the consideration of them to our contemplation. The Evangelists stop here, because the Mystery

<sup>c</sup> S. Tho. *Vill. Serm.* 3.

was <sup>c</sup> *ineffable.* The illuminated Mother of the glorious Baptist Instructed by reveal'd Faith, how great the dignity of a Creature, rais'd up to carry in her sacred Womb the Incarnate Son of God, is, stood at great distance as unworthy of her presence, and

<sup>d</sup> *Luc.* 1. 43.

with a <sup>d</sup> *loud voice cry'd out, whence is this to me, that the Mother of my Lord should come to me?* Such a high Idea all those have of the Mother of God, who duly reflect what God is.

Hence



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II.

Hence the ancient Doctors and learned Divines study hard to explicate the Dignity, yet all fall short, and when they have said all they can, they are obliged to imitate *Geographers* describing the Globe by parts, who ignorant of many flourishing Kingdoms, set down in blank *Terra incognita*, God only comprehends the perfections of the *Queen of Angels*. We know that *the Flesh of Christ is the Flesh of Mary*, so that she might truly say, what our first Parent did to Eve, this<sup>e</sup> now is bone of my bones, and flesh of my flesh. The individual hands stretcht out upon the Cross, and the very precious Blood the Price of our Redemption, he<sup>s</sup> receiv'd from the Blood of his Mother. Her great Prerogative runs high; she may repeat those words spoken by the Eternal Father, with Heavens open'd, whilst the Son of God stood in the River Jordan, *This is my beloved Son, in whom I am well pleased*. The trembling Seraphims adore the Son of Mary.

<sup>e</sup>S. August  
Serm. de  
Assump.

<sup>f</sup> Gen. 2.  
23.

<sup>s</sup> Euseb.  
Emiss.  
hom. de  
Nati.

<sup>h</sup> Matth.  
3. 17.

III.

The Holy Church of God with flameing hearts respects the Blessed Virgin as a pure Creature, but so transcending, that a more perfect one in that kind cannot be Created. A greater World God may Create, and more glorious Cherubins in *infinitum*,<sup>a</sup> a greater Mother he cannot Create. The spacious Heavens with rowling Spheres and resplendent Constellations are easy<sup>b</sup> Works of God's Fingers, the omnipotent Arm rais'd up this living Temple, and<sup>c</sup> he shew'd<sup>d</sup> might in his Arm. We are not to meditate only what she was, before the Arch-Angel, entred *Nazareth*, but what she is, since the Son of God descended, and was made *Man*. The Patriarch *Joseph* might seem contemptible in the obscure dungeon and heavy fetters, but when the potent Monarch stil'd him the *Saviour of the World*, leting the *Egyptian* Princes know, that without<sup>d</sup> *Joseph's* command no man should move a hand or foot in all the Land of Egypt, the prostrate People lookt on him with different Eyes, admiring

<sup>a</sup> S. Bonav. Tom. 2. in Sp. B. M.

<sup>b</sup> Psal. 8. 4.

<sup>c</sup> Luk. 1. 51.

<sup>d</sup> Gen. 41. 44.

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miring what he was become by Imperial favour. The application is obvious: She is Mother of the God of *Pharaoh*. The knowledge of the Son carries its own light to discover the Dignity of her, who brought forth the *Saviour of the World*.

The Faithful in all ages have been extream tender of her honour; insomuch that the Primitive Church was strangely alarm'd, when the wicked Arch-Bishop went about to develt the Blessed Virgin of that glorious Title of *Mother of God*. Both<sup>e</sup> Eastern and<sup>e</sup> Western Bishops full of Zeal for her, and indignation against Heretical *Nestorius*, assemble in one body to confute and confound the Hypocrite. The *Ephesian* People also thought themselves concern'd in the cause of their Mother, standing at the Church door from *Morning until Evening*<sup>f</sup>, (says he<sup>f</sup> S. Cy- who saw it, the President of the ril. Tom. Council S. Cyril of *Alexandria*) 3. Epist. still fearful, least out of mistaken 34. commiseration, the pious Bishops should not lay the heaviest Chains  
B 3 upon

IV.

*Nestorius.*

<sup>e</sup> Anno

431.

<sup>f</sup> S. Cy-

ril. Tom.

3. Epist.

34.

# The Dignity of

upon the Monster *Nestorius*.<sup>a</sup> But when they understood the pestilent Patriarch was deposed, and

<sup>a</sup> Spond. term'd <sup>a</sup> a new *Judas*, designing to  
Anno 431. dishonour the Mother, as the old

*Judas* had betray'd the Son; they all ran home as fast as weeping Eyes for joy could shew the way, returning back with Lights and Torches to bring the Prelates home in Triumph. The Women likewise forgetful of their Sex, procur'd *Censars*, and flung in

<sup>a</sup> S. Cyril.  
ibid.

<sup>b</sup> *Frankincense*, and so went before the Conquerours of Hell and Heresy.

That night was spent in Prayer and Joy. Then more Churches were rais'd to the honour of God's

<sup>a</sup> Gen. 3.  
15. Mother, in despite of him, <sup>a</sup> whose head she had bruised: whilst execrable *Nestorius*, like odious *Cain*, banisht from place to place, in

<sup>b</sup> Theod.  
Lector in  
Collect.  
Creden.  
in Comp.  
in Theod.  
Minor.  
Nicep.  
Lib. 14.  
cap. 26.

the most horrid Desarts of *Thebais* found his blasphemous Tongue to rot in pieces, infecting his whole Body with loathsome Ulcers, to the end he might be a recorded example of God's Justice upon the unconverted Enemies of his Mother.

This



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This was the primitive Spirit V.  
of Christianity,<sup>c</sup> *all Generations call'd* <sup>Luc. 1.</sup>  
*her blessed*, uniting their Voices <sup>42.</sup>  
to beg her powerful Intercession,  
uniting their Pens to set forth  
the *Blessed of Women*; till in the  
last Age Hell seem'd let loose to  
punish the vicious World. Then  
was the time Sacrilegious Renega-  
do's open'd the broad Gates to-  
wards charming Liberty, and un-  
der the Pharisaical Topick of ho-  
nouring God, declar'd War against  
the Court of Heaven. The *Mother*  
*of God* was markt at more then  
the rest, as treading hardest on  
the Infernal Serpent. The Nor-  
thern World ran madly after what  
sensuality call'd to; when it pleas-  
ed that Omnipotent God, who has  
pass'd his unalterable word, that  
the *Gates of Hell shall not prevail*, <sup>d Matth.</sup>  
to raise up a Religious Order to <sup>16. 18.</sup>  
defend the breach already made;  
and force back the advancing Ene-  
my; and through the apparent blef-  
sing of him who began the work,  
desir'd success so far answer'd  
zealous intention, that it was *the*  
*common opinion of all men*, backt  
by

<sup>e</sup> Lett 5.  
July 31.

by the Oracle of the holy See<sup>e</sup>, that God set up the Society of Jesus in opposition to *Luther* and modern Hereticks; as in the like necessities of his Church he had founded other Orders. This truth is read the Christian World over, from whence may connaturally be gather'd, why such Antipathy, why so much Opposition against the said Order.

VI.

No sooner was this New Order confirmed and settled by the Vicar of Christ, notwithstanding publick and private efforts to obstruct the work,<sup>f</sup> all being silenced by the Authentick commendation of the General Council sitting, then the Fathers thought of nothing more than shewing gratitude to the Mother, from whose Son the Order had received such Signal favours, and whose Name it bore. This devotion of honouring both, was first began within the little Church of the *Annunciation* in the Roman Colledge, by the Italian Nobility then Students under the Society. His Holiness Pope *Gregory* the XIII. at that

<sup>f</sup> Conc.  
Trid. Sess.  
25. cap.  
16.

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that time sitting in *St. Peter's* Chair, understanding the design and means of the New Congregation, call'd it a pious *Institute*. To give encouragement towards a happy progress, by his solemn *Bull, ad perpetuam rei memoriam*, beginning thus, *the Omnipotent God*, he confirms the Institute of the Sodality in the year of Man's Redemption 1584 in great form, calling the members of it *Religious Schollars*, granting Indulgences and Spiritual favours hereafter specify'd.

Now because the Devotion had likewise been taken up with great Alacrity in the most famous Cities of Europe, where the *Society of Jesus* Preach'd or Taught; his Holiness by the said *Bull*, provides for future Ages, Instituting and Erecting the Congregation *for ever* : That the General of the *Society* and his Successours, or *Vicar General*, when such are dead, untill another be Canonically chosen, has power to Erect Congregations all *the World over*, not only for Students, but for all others of *Christ's Faithful*,  
to

VII.

*The Dignity of*

to make one Mystical Body under the Protection of the Blessed Virgin, united to, and depending on the chief Roman Congregation, as *Members on the Head*. He likewise impowers the General of the *Society* and his Successors to communicate to the new Erected *Congregations* or *Sodalities* all such Indulgences, and Favours, as are already granted, or shall be granted by the *Holy See*. Likewise by Apostolical Authority he decrees, that the *Society* of *Jesus*, for the happy *Government* and Direction of the said *Sodalities*, may make *Statutes* and *Constitutions*, and that the General and Vicar-General may depute others to do the same; as also after they are published, the *Society* may according to different conjunctures, *change, correct, or set out other Rules, freely and lawfully*, which are inviolably to be kept by the Sodalists; and that the Congregations are to be visited by such Priests, as the General shall appoint. This Congregation tended so directly to the honour of God, that his Holiness will have the  
 CON-



Ch. I.      *the B. Virgin.*

II

Confirmation *firm* and perpetual, and not to be *comprehended* in any *revocations, suspensions, limitations, derogations* of Indulgences, or other *grants*, altho' in favour of St. Peter's Church at *Rome*; or at the instance of Emperours, Kings, or other Princes, made in any wise by his Successours of the Holy See, notwithstanding it be exprest out of our certain knowledge, our own motion and fullness of Apostolical power; that so often as those shall come out, so often these presents shall be restor'd to their former state, fully re-establish'd and granted anew, and so are to be judg'd by all to whom they appertain. He decrees that *all is void*, and of no effect, whatsoever is attempted to the contrary, *ignorantly or wittingly*, by any of *never so great Authority*. Lastly, to terrify all from opposing in any sort so good a work, the *Vicar* of Christ puts them in mind, that whosoever with *rash boldness*, went about to contradict this *Erection, Grant, and Institute*, or even *presum'd to attempt it*, such an one should know, that he in-  
curr'd

*curr'd the indignation of Almighty God, a motive sufficient to make a Christian tremble.*

## VIII.

• Sixt.  
Quin. Su-  
perna  
Disp. An.  
1586.

The Sodality of the Blessed Virgin after its Confirmation, was entertain'd by the Catholick World, with so much fervour and so great change in manners, that Pope *Sixtus Quintus* put forth another *Bull*, in favour of the Congregation for a perpetual Memory, observing that such Congregations aim'd at the *Salvation of Souls*, and brought forth much Fruit to the Glory of God; he confirms again the Apostolical decree of *Gregory the XIII*, as fully as if the said *Bull* were inserted word for word. Because by the former grant, there seem'd no other Title approved than that of the *Annunciation*, his Holiness gives full power to the General of the Society, *Vicar-General*, and their Successours, to Erect several Congregations in the same place, according to the *Quality* or *Number* of those who are admitted, under any other Title than that of the *Annunciation*, and to communicate likewise all the *Indulgences, Exemptions, Spiritual Privi-*

*Priviledges* and other *Favours* enjoy'd by the chief Sodality at Rome, as fully as if from the beginning they had been granted to the New Congregations or *Sodalities*: Impowering likewise the General of the Society, or Vicar-General to Dissolve any, or all the said Sodalties, if by experience they shall be found in any wise prejudicial to the Colledges, or Profest Houses of the Society. In fine, to finish so Glorious a work, *Pope Clement the VIII.* in favour of all Missions, Grants not only full, but perpetual Power to the General of the Society, to Erect through the Christian World Congregations and Sodalties, not only in places, where the Fathers open Schools, but wheresoever any <sup>a</sup> *one of the Society of Jesus shall have* <sup>a Clem.</sup> *a Residence* ; with an entire Com- <sup>3. dilect</sup> *munication of Indulgences and Pri-* <sup>Fili. An.</sup> *vilidges as aforesaid, as special* <sup>1602.</sup> *Members United to the Roman Sodality.*

IX.

In this great and approv'd Congregation, all Sodalists are register'd. They partake of the continual Prayers of all their Brethren in both *Indies*, and throughout the inhabited World are remembered in daily Offerings. Where the name of Jesus Christ is known, there his holy Mother is prais'd and call'd on by devout Sodalists. For

• S. Aug. them the special *hope of Sinners*  
Serm. 18. stretches out those blessed Arms,  
de Sanct. which so often carried the In-

• S. Epiph. is the *Mother of the Living*, but  
Lib. 3. to those who devote themselves unto  
Her. 78. her, she is a more immediate Pa-

• S. Ire- tronefs and *Advocate*. They told  
næ. L. 3. the Queen of Heaven, that they  
Cap. 33. were her *perpetual Servants*, and  
would never *abandon her*; and in time  
she will make a due return; and  
not forsake them at the dreadful  
*hour of Death*.

X.

But if they expect the more particular assistance of so great a Mother, in *all their Actions*, they must be mindful of their Resolution, not to *say, or act* any thing *against her Honour*, they must take  
to



to heart the following of her foot-  
 steps, that is, the imitation of her  
 Vertues, otherwise they go not  
 after her. The memory of holy  
 Souls gon before us doth like so  
 \* *many lights* set on high, direct <sup>e S. Greg.</sup>  
 us in the obscure night of Pas- <sup>Niss. in-</sup>  
 sions, to avoid those Rocks and <sup>vita Moys.</sup>  
 Sands, where many have suffer'd Ship-  
 wrack; so *the Faith of Abraham, the*  
*Chastity of Joseph* <sup>f</sup>, *the Meekness* <sup>f Ibid.</sup>  
*of Moyse* point at the harbour,  
 and teach us how to act, by pat-  
 terns set before us. 'Tis true the  
 Son of God came down from  
 Heaven, not only as a merciful  
 Redeemer, but likewise as a di-  
 vine Teacher, and the Eternal Father  
 commands us from the Clouds, <sup>s to</sup> <sup>s Matth.</sup>  
 hear him; yet the Doctor of the <sup>175.</sup>  
*Gentiles* who learnt the way  
 to a holy Life from the same  
 Master, advises those of *Corinth*  
 to mind his Life, <sup>h be followers of</sup> <sup>h 1 Cor. 4.</sup>  
*me*, so advantageous a Sentence, <sup>16.</sup>  
 that he repeats it to his Converts  
 at <sup>a</sup> *Philippi* and *Thessalonica*, all <sup>a Ad Phil.</sup>  
 over *Greece*, sending the Doctrine <sup>3. 17.</sup>  
 into *Asia*, to be followers of them <sup>1 Thess. 1.</sup>  
*who* through Faith and Patience in-  
 herit

<sup>b</sup> Ad  
Hebr. 6.  
12.

herit eternal promises <sup>b</sup>. This seems sufficient to silence the malicious enemies of the Mother of God, who might suggest the *why* of the Serpent, as why such pointing at the Virtues of the Mother, rather than enlarging upon those of the *Son* her God? The Holy Scriptures deliver the Doctrine, the Lives of Saints shew us the practise. This is one special reason of Festivals in the Church of God, *viz.* to encourage some, and reproach others; the first in imitating, the last in being so unlike to those, whose Lives they Read, whose Days they Celebrate, men of the same Flesh and Blood, but of more Christian practice and resolution.

XI.

Amongst all the signal Examples of Heroical Vertue, there can be no dispute with Christians that the Mother of God is the most perfect. She alone out-shines the Court of Heaven, as the Sun the numerous Constellations; all other Saints seem to loose their light, when she appears. By this admirable example

ample we are to form our Lives,  
 as to <sup>c</sup> *what we ought to avoid,* <sup>c</sup> S. Ambr.  
*what to correct, what to embrace.* L. 2. de  
 Virg.

Here Virtue stands before us in  
 lively Colours, *described as in a*  
*Picture.* In the following Chap-  
 ter Sodalists find such Vertues  
 as were most eminent in their  
 glorious Mother, either set down  
 in holy Scriptures, or deliver'd by  
 Apostolical Tradition, and recom-  
 mended by Ancient Doctors, with  
 all such means and motives as may  
 conduce to the obtaining some  
 degree of her wonderful Perfecti-  
 on.

It was thought rational to En- XII  
 title this Sodality, of the *Immacu-  
 late Conception*, because we of this  
 Nation seem to have a greater  
 share in the Immortal Glory of  
 the Feast, than other Kingdoms  
 joyn'd together. The Festivity was  
 first Celebrated publicly at the <sup>d</sup> Circa  
 then thrice happy *Canterbury* <sup>d</sup>, and <sup>An. 1070.</sup>  
 the Christian World with great <sup>e</sup> Sixt.  
 earnestness took up the Devotion <sup>4. L. 3.</sup>  
 from us <sup>e</sup>, observing the same with <sup>Extrav.</sup>  
 Yearly Octaves, not as the *Sancti-* <sup>Tit. de</sup>  
*fication*, but *Conception* of the Im- <sup>Reliq. Ba</sup>  
 maculate <sup>ron. in</sup>  
<sup>not. ad</sup>  
<sup>Mart.</sup>  
<sup>Rom.</sup>

maculate Virgin. The Privilege is grounded on so strong reasons, that few offer to oppose it. Our first Parents were Created in Original Innocence, so were the Angels, and must not the Mother of God find equal favour? The Omnipotent commands to Honour

<sup>a</sup> *Exod.* <sup>a</sup> *Father and Mother*, yet some would  
20. 12. have his own Mother, so dishonoured as to have been a Slave to Satan. Who says the Son of God could not preserve her, denies his Power, but that he could and would not, Robs him of all Goodness, and concern for her Honour. I only touch the point, but will not dispute it here.

**XIII.** Before we enter upon Orders and Instructions, its necessary all understand that none of the following Rules carry any obligation of Sin, even Venial, excepting such as point at Divine Precepts, and positive Laws of God; yet they are to have such discerning thoughts, as to conclude them worth the observance. Evangelical Counsels do not command a Soul into compliance; for all that, Religious



of both Sexes mount an Horison  
of a clearer Light ; they have a  
stedfast Eye on <sup>b</sup> *Heavenly Treas-* <sup>b Mat.</sup>  
*sure*, and give attention to *if thou* <sup>19. 21.</sup>  
*wilt be perfect*. Men of the World  
condemn themselves as Idiots for  
omitting opportunities of Riches or  
Preferment, much more a Soul e-  
levated by Divine Faith, cannot  
commit the folly of loosing a more  
glorious place among the Angels,  
because of no obligation under Sin  
to procure it. 'Tis a great mis-  
fortune that the Soul seems to be  
in a slumber, and will not stretch  
out a hand to take hold of an  
Immortal Crown, whilst the De-  
vil's Servants spare no pains to  
procure everlasting misery.

Upon the Reading of these Rules,  
corrupt Nature will keep a noise  
with Carnal Arguments, and ti-  
morous Inclinations will give back  
at things of such Perfection. The  
Ninth Chapter will solve the doubts  
shewing in short what is desir'd  
and wisht for, more than requir'd.  
If weakness work too much on the  
Will, the holy Gospel command-  
ing Precepts, and recommending

XIV.

*The end of the Sodality, and the*

Counsels will be thought hard to be observ'd. The Sodalists are to encourage themselves, that the

83. *Psal.* *Law-giver shall give a Blessing, they shall go from Vertue to Vertue with great ease, and rejoyce in the performance, as labouring for the sight of him who makes the Seraphins happy.*

## C H A P. II.

*The end of the Sodality, and the manner of Admittance.*

- I. **A** Sodality or Congregation is an uniting diverse persons together under a certain Rule, to perform the same voluntary Acts of Religion and Devotion, for obtaining some pious end. These are very Ancient in the Primitive Church, as may be gather'd not only out of Ecclesiastical History, but even out of Heathen *Pliny*, giving an Account to *Trajan*, how that in compliance to his Edicts, he had

## Ch. 2. *manner of Admittance.*

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had forbid the Christian <sup>a</sup> *Hetarias*, <sup>a</sup> Plin. Lib. 10. or *Sodalities*, that is the proper sense of the word, as *Plato* uses it, cited by <sup>b</sup> *Suidas*, not to come lower than *Constantine* the Great, <sup>b</sup> Baron. An. 100. in the Year 336, this pious Emperour ordain'd a Sodality for Burial of the Dead, which *Anastasius* endow'd with Revenews <sup>c</sup>. The holy Councel of *Trent* recommends to the Prelates of the Church, the Confraternities of Lay-persons, and the Christian World finds the good effect of them, where such are Establisht. The end of this Sodality, we Treat of, the *Vicar* of *Christ* declares to be <sup>d</sup> the Glory of God, <sup>d</sup> Greg. 13. & Six. V. in Bull. *desir'd Salvation of Souls, spiritual comfort and exercise of good works.* All this may be perform'd, no doubt, without entring into Congregations, yet it seems more easy when encouragement and example is given by each other, to go forward with greater resolution in the way of Vertue. Learning may be acquir'd by private diligence, yet publick Schools are open'd, that Youth together may forcibly, as it were,

attain to knowledge. Moreover the immediate blessing of God is upon such Congregations, and  
 e Mat. Christ is in the midst of them,  
 18. 20. because *gather'd in his Name.*

## II.

Besides the final design, there were concomitant and strong reasons which induced not to defer the work. First, To honour the Son of God in his most pure Mother, and proclaim to the World,  
 f Luke f *blessed is the Womb that bare thee,*  
 11. 27. very necessary at a time, when some, call'd Christians, so much forgot themselves, as to vilify the *Admirable Mother.* Secondly, To renew the Spirit of the Primitive Church impugned by new *Nestorians*, bolder in practice than the former, altho' in terms they would not own the Doctrine. Thirdly, To place devout Souls under the special Protection of so potent a Patroness, who a *afforded succour* to the *perishing World.*  
 a S. Aug. Sermon 18. de Sanct. A fourth motive was more peculiar in that conjuncture to the Society of Jesus; it marcht up  
 b Oratio. b *as a fresh supply to strengthen the*  
 St. Ignat. *Church Militant,* was rais'd to propagate



gate the greater glory of God's Name.

Adversaries were many, and the Conflict like to be of long continuance, so that it seem'd necessary to implore the help of the most potent *Virgin*, who had quash't all <sup>c</sup> *Heresies throughout the World.*

The Society therefore Institutes a Congregation, which by lifting up of hands, like <sup>d</sup> *Moses* on the Mountain, might assist to Conquer.

<sup>e</sup> Resp.  
7. in Off.  
B. M. &  
Bern.  
Serm. in  
Sig. mag-  
num.  
<sup>d</sup> Exod.  
17.

III.

Whereas the end of this Congregation is the *Glory of God*, and exercise of Christian perfection, great care is to be had, that none be taken in, whose Lives are Scandalous or Offensive. Therefore it is expedient, that the Prefect and Consultors inform themselves in time, concerning the manners and conversation of such who desire to be admitted, and proceed accordingly. Let only those be admitted, who seem qualified according to the Rule, and are in circumstances for the observance of the same. Altho' they may seem worthy of the Sodality by an edifying Life, and become Mem-

bers of it, yet if they fall from fervour into scandals and disorders after Admittance, they are to be Dismist without Respect to Persons. Greater regard is to be had of the Glory of God, and the Honour of his Blessed Mother, than all other Temporal Inducements whatsoever. <sup>a</sup> *He that loveth others more than Christ, is not worthy of him.*

<sup>a</sup> Mat.  
37. 10.

## IV.

Whosoever desires to become a Sodalist, conceiving highly of the great advantage they may receive thereby, are to have recourse to some Father of the *Society of Jesus*, who has power to admit into the Congregation. After some tryal and consideration of the Rules, which will be shew'd them; to the end they may fully understand what is expected from them, they are to be admonisht to prepare for a general Confession of their whole Life, that they may enter with greater purity. If lately they have made such a Confession already, it will be sufficient to give account of themselves since the last general one, according

ding to directions of Confessours, who may determine what is to be done in this by scrupulous Persons. Altho' there is no necessity of repeating what is already accounted for, yet the advantage is very great. Youth for the most part wants due consideration, and looks on many crimes in different prospects: Were their whole Lives set down before them in one clear Light, Men would detest themselves as Monsters. A general Confession is too often necessary; defect of real grief, or resolute purpose of amendment, renders Confession Sacrilegious or ineffectual, altho' the crimes are fully declar'd with all the species and number. Whatsoever defects may intervene at particular times, are securely rectify'd by a general Repentance. Thus the Soul not only puts on Armour, but has an outwork to keep the <sup>b</sup> Tempter at great distance in time of tryal, when at the dreadful hour of Death, dismal fears are prevented, by calling to mind, that accounts were made

<sup>b</sup> Mat. 4.

made not only by Months, but over again by Years.

They may make choice of any approv'd Confessor, whom they shall judge more proper for their Spiritual comfort. The Church of God gives leave to all Christ's Faithful to take those Guides they find secure and zealous. It will likewise be a great disposition towards a worthy entrance, if the *Candidates* set a part some hours for *Spiritual retirement*; which has made great reformation of manners in diverse Kingdoms. They are to enter this Recollection with a heart disengag'd from other business, as having before them matters of greater weight than the trifling concerns of this transitory World. They must also prepare a Wax-Candle which is to be blessed and offer'd after Admission.

VI.

When the Father is sufficiently satisfy'd concerning the performance of what is requir'd, he shall give timely notice to the *Candidates*, of the day and hour they are to be taken into the Sodality



dality of the Blessed Virgin. That Morning a Praying place decently cover'd, is to be set without the Cancels; upon this, the Profession of Faith, according to the order of the *Tridentine* Council, with the *Formula* of Admission; after an Exhortation in Praise of the *Mother of God*, the Father of the Society, who admits, is to begin with the *Litanies* of *Loretto*, at which all the Candidates shall Light their Candles (in imitation of the Devout *Ephesian* People) whilst the Church is giving the Mother of Christ such just and glorious Titles. These being said with a *Veni Creator* after them; the Prefect, or who shall be appointed, is to Read with a clear and audible Voice, by short Clauses, the Profession of Faith, and all the Candidates shall Answer after him as followeth.

‘ I N. N. with a stedfast Faith, do VII.  
‘ Believe and Profess all and everything  
‘ contain’d in the Symbol of Faith,  
‘ which the Holy Roman Church  
‘ doth use. To wit, I believe in  
‘ one

‘ one God the Father Almighty,  
‘ maker of Heaven and Earth, of  
‘ all things visible and invisible.  
‘ And in one Lord Jesus Christ,  
‘ the only begotten Son of God,  
‘ born of the Father before all  
‘ Ages. God of God, light of  
‘ light, true God of true God,  
‘ begotten not made, Consubstan-  
‘ tial to the Father, by whom all  
‘ things were made, who for us  
‘ Men, and our Salvation descend-  
‘ ed from Heaven, and was Incar-  
‘ nate by the Holy Ghost of the  
‘ Virgin *Mary*, and was made  
‘ Man, was Crucified also for us  
‘ under *Pontius Pilate*, he suffer’d  
‘ and was buried, and the Third  
‘ day he rose again, according to  
‘ the Scriptures, and ascended in-  
‘ to Heaven, he sitteth at the  
‘ right hand of the Father, and he  
‘ shall come again with Glory,  
‘ to judge the Quick and the  
‘ Dead, of whose Kingdom there  
‘ shall be no end. And in the  
‘ Holy Ghost, Lord and giver of  
‘ Life, who proceedeth from the  
‘ Father and the Son, who with  
‘ the Father and the Son is to-  
‘ gether

' gether ador'd, and conglorified,  
 ' who spake by the Prophets;  
 ' and in one Holy Catholick, and  
 ' Apostolick Church; I confess  
 ' one Baptism for the Remission  
 ' of Sins, and I expect the Resur-  
 ' rection of the Dead, and the  
 ' Life of the World to come.  
 ' *Amen.* I do most stedfastly ad-  
 ' mit and embrace Apostolical  
 ' and Ecclesiastical Traditions, and  
 ' all other observations and con-  
 ' stitutions of the same Church. I  
 ' admit also the Holy Scripture,  
 ' according to that sense which  
 ' our Holy Mother the Church  
 ' hath held and doth hold, to  
 ' whom it appertains to judge of  
 ' the true sense and interpretations  
 ' of Holy Scriptures; nor will I  
 ' ever understand or interpret the  
 ' same otherwise than according  
 ' to the unanimous consent of  
 ' Fathers. I profess likewise that  
 ' there are Seven truly and pro-  
 ' perly Sacraments of the New  
 ' Law, instituted by Jesus Christ  
 ' our Lord, and necessary for the  
 ' Salvation of Mankind; altho'  
 ' not all for every one, to wit,  
 ' Baptism,

*The end of the Sodality, and the*

‘ Baptism, Confirmation, Eucharist,  
‘ Penance, Extreme unction, Order,  
‘ and Matrimony; and that they  
‘ conferr Grace: and that these  
‘ of Baptism, Confirmation, and  
‘ Order cannot be reiterated with-  
‘ out a Sacrilege. I do also re-  
‘ ceive and admit the received and  
‘ approv’d Rites of the Catholick  
‘ Church, in the solemn admini-  
‘ stration of all the above said  
‘ Sacraments. I receive and em-  
‘ brace all and every thing which  
‘ hath been defin’d and declar’d  
‘ by the Holy Synod of *Trent*,  
‘ touching Original Sin and Justi-  
‘ fication. I likewise profess that  
‘ in the Mass is offer’d to God,  
‘ a true, proper, and propitiatory  
‘ Sacrifice for the Living and  
‘ Dead, and that in the most ho-  
‘ ly Sacrament of the Eucharist,  
‘ there is truly, really, and sub-  
‘ stantially the Body and Blood,  
‘ together with the Soul and Di-  
‘ vinity of our Lord Jesus Christ,  
‘ and that there is made a Con-  
‘ version of the whole substance  
‘ of Bread into the Body, and of  
‘ whole substance of Wine into  
‘ the



' the Blood, which Conversion the  
 ' Catholick Church calleth Tran-  
 ' substantiation. I confess also  
 ' that under one kind alone whole  
 ' and entire Christ is receiv'd,  
 ' and a true Sacrament. I con-  
 ' stantly hold that there is a Pur-  
 ' gatory, and that Souls therein  
 ' detain'd are holpen by the suf-  
 ' frages of the Faithful. Like-  
 ' wise that the Saints reigning  
 ' together with Christ are to be  
 ' Honour'd and Invoked, and that  
 ' they offer up Prayers to God  
 ' for us, and that their Reliques  
 ' are to be had in Veneration. I  
 ' most stedfastly affirm that the  
 ' Images of Christ, and of the  
 ' Mother of God always Virgin,  
 ' and of the other Saints are to  
 ' be had and retain'd, and that  
 ' due Honour and Veneration is  
 ' to be given to them. I affirm also  
 ' that the power of Indulgences  
 ' was left by Jesus Christ in the  
 ' Church, and that the use of  
 ' them is most wholesome to  
 ' the Faithful. I acknowledge the  
 ' Holy Catholick and Apostolick  
 ' Roman Church to be the Mother  
 ' and

‘ and Mistress of all Churches,  
‘ and I promise and swear true  
‘ Obedience to the Bishop of *Rome*,  
‘ who is the Successour of Bles-  
‘ sed *Peter* Prince of the Apostles,  
‘ and Vicar of Jesus Christ. Like-  
‘ wise I undoubtedly receive and  
‘ profess all other things that are  
‘ deliver’d, defin’d, and declar’d  
‘ by sacred Canons, and Oecumi-  
‘ nical Counsels; and especially by  
‘ the most holy Synod of *Trent*,  
‘ and moreover all things contra-  
‘ ry, and whatsoever Heresies con-  
‘ demn’d by the Church, rejected,  
‘ and anathematized, I in like man-  
‘ ner do condemn, reject, and  
‘ anathematize. This true Catho-  
‘ lick Faith, out of which no Man  
‘ can be Sav’d, which at present,  
‘ on my own accord, I profess  
‘ and truly hold; the same  
‘ will I be diligent to retain and  
‘ confess whole and undefil’d most  
‘ constantly (God assisting me) to  
‘ the last breath of my Life, and as  
‘ much as in me lies, that it be  
‘ Held, Taught, and Preach’d, by  
‘ all under me, or those whose care  
‘ shall appertain to me by my charge.  
‘ I

‘ I the same N. N. do promise,  
‘ vow, and swear, so help me God,  
‘ and these Holy Gospels of  
‘ God.

Here the Candidates shall come VIII.  
up by turns to the Book, and  
placing their hand upon the ho-  
ly Scripture, Read one after a-  
nother the end of the Profession,  
beginning at those words, *I the  
same N. N.* and reverently kiss  
the Gospel, in Testimony of the  
Promise made to God, rather to  
spill their Blood with the Tri-  
umphant Martyrs, than deny the  
solemn Profession made before the  
Court of Heaven.

In the mean time those who IX.  
are to be admitted, must enter-  
tain themselves with thoughts up-  
on the immense favours of God  
to Mankind, in bestowing such a  
Son, and providing such a Mo-  
ther, preparing hearts to receive  
more Graces ; that the time is  
drawing near, when the Mother  
of God will become a Mother to  
them, by Adopting into her Con-  
gregation devoted Servants, who  
consecrate themselves to the imi-  
D tation

tation of her Virtues. *All Generations call her Blessed*, but they must mount the flame of Devotion higher, by fervourous and frequent Repititions, begging that they may carry themselves as Children worthy of so great a Mother, by a holy Life to fit themselves for everlasting Glory.

- X. Immediately before holy Mass, the Candidates are to be admitted. Then were it possible, they must give God a new right to their hearts, that if it were not commanded, yet they would freely serve him, because he is infinite Goodness. They must come likewise inflam'd with affections towards the Blessed Virgin, and fervent desires through her Intercession of becoming unalterable servants of her immortal Son our Saviour Jesus Christ. In this disposition, one by one, renouncing the sinful Maxims of the World, they shall say in Latine, or in English the Admission Prayer as follows.

[*Sancta*



**S***Ancta Maria, Mater Dei & Virgo, Ego N. N. te hodie in Dominam, Patronam, & Advocatam eligo, firmiterque statuo ac propono, me nunquam te derelicturum, neque contra te aliquid unquam dicturum aut facturum, neque permissurum ut a meis subditis aliquid contra tuum honorem unquam agatur. Obsecro te igitur, suscipe me in servum perpetuum, ad sis mihi in actionibus omnibus meis, nec me deseras in hora mortis mee. Amen.*

XI.

*In English.*

**H***oly Mary Mother of God and Virgin, I N. N. do chuse you this day for my Lady, Patroness, and Advocate, and I firmly resolve and purpose never to abandon you, nor at any time to say or act any thing against you, or to suffer any under me to do any thing against your Honour. I beseech you therefore to receive me for your perpetual servant, to be*

D 2

present

36     *The end of the Sodality, and the*  
‘ present with me in all my actions,  
‘ and not to forsake me at the  
‘ hour of my death. *Amen.*

XII.     When the Prayer is ended,  
the new Sodalist shall deliver  
his Candle to the Assistant at ho-  
ly Mass, to be placed upon the  
Altar, sending along with it a  
flaming heart, to be presented  
by the Blessed Virgin before the  
Throne of God, begging by the  
infinite Merits of Jesus Christ her  
Son, whom with all humility he  
*Matth. 5.* is going to receive, that his *light*  
*17.*     *may shine before Men, that they may*  
*see his good works,* and glorify him,  
who has made this change. So  
soon as the rest of the Candidates  
shall have perform'd the like holy  
Ceremony, they are to be present  
at Mass, and Communicate, ima-  
gining piously to themselves, that  
they receive out of the Arms of  
the Mother of God, her immortal  
Son, as the dearest pledge of her  
unchangable protection; whom they  
are to entertain with the most  
Heroical acts, devotion can suggest:  
putting themselves from that mo-  
ment,

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ment, as it were, out of their own power of doing any thing which may displease or dishonour so good a God, so great a Master.

Lastly, after Admittance, they are to present themselves to the Secretary of the Congregation, and desire leave to have the satisfaction of Writing their own Names down in the Book of the venerable Virgin, that they may Register themselves as her perpetual Servants. This will be an additional comfort, for if the assurance of <sup>a</sup> *Names Written in Heaven*, would cause just transports resembling the joy of Angels, it cannot but be some disposition of having them so recorded, when they are set down as devoted Servants (to the *Mother of our Saviour*. Unhappy Sodalists whose Lives answer not their calling ! Their private sins may lurk to prevent a cancelling of their Names in the Book of the holy Congregation, whilst perhaps the *Pure Mother* is saying in Heaven, <sup>b</sup> *whosoever sins, I will blot him out of my Book.*

XIII.

<sup>a</sup> *Luc.*  
10. 33.

<sup>b</sup> *Exod.*  
32. 33.

## C H A P. III.

*Of the means to attain the End  
of the Sodality.*

I.

ALL those who, by the special favour of the Immaculate Virgin, are call'd to the Sodality, let them take these words of hers said to the Servants at the Marriage Feast, as directions to themselves, *whatsoever he shall say unto you do it*, not only what is commanded, but recommended, by my Son. *Blessed are the meek, blessed are the clean of heart, blessed are they that mourn*, with other divine Maxims set before them, must be receiv'd as truths deliver'd from God : The practice of sinful mankind is not to be regarded; men by their Lives look on the Eight Beatitudes as Paradoxes, or assertions contrary to common Doctrine, but as Vice cannot be authorised by example, so the Gospel still stands good against Plurality of Voices. To



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II.

To make familiar to themselves the knowledge of their duty as Christians and Sodalists, they will find great comfort and advantage by learning the method of mental Prayer, in imitation of the Mother of God, who by *daily meditation* went about the understanding of <sup>d</sup> *the Law and Prophets*. No profound knowledge is requir'd <sup>Hom. 2.</sup> in this performance, 'tis sufficient <sup>in Luc.</sup> they act as in obvious worldly business, discoursing by the understanding and resolving by the will upon things Temporal and Eternal. They must weigh attentively in the ballance of the Sanctuary, the deformity and inconvenience of Sin, with the beauty and advantage of Vertue. 'Tis wonderful Mortals have so many things to speak to Creatures, and nothing to say to God. They can eloquently lay open their necessities to Men, and will not repeat the same words to their Redeemer, who would assist them if they discoursed their affairs with him. Directors will instruct the Sodalists in this <sup>a</sup> *knowledge of Saints*, and <sup>a</sup> *Sap.*

D 4

inform 10. 10.

inform them in what manner they are to proceed. Suddain Death, rigid Judgment, intollerable Hell, long Eternity, will force them into serious Thoughts, and whilst they meditate the priviledge and reward of a good Conscience, a peaceable *Exit*, the beatifical Vision, the immortal Soul placed amongst Angels, fruition without fear of change, they will prize good Life at a high rate, and conclude Sin the dearest of bargains, by which so great a Treasure is exchang'd Eternally.

- [ III. Those who cannot discourse with the understanding, may take some sentences of holy Scripture, and leisurely ponder the words, sending up jaculatory Prayers so long as fresh thoughts come upon them, <sup>b</sup> *keeping all those words, and conferring them in their hearts*: None can be so thoughtless as that they cannot with some advantage Paraphrase thus to themselves. Take one verse which may serve as an Example how to Moralize on Prayer or Precept, touch-

<sup>b</sup> *Luc.*

2. 19.

### Ch. 3. *Means to attain the end*

41

touching it in short; • *What doth* • *Manth.*  
*it profit a Man if he gains the whole* 16. 26.  
*World, and sustains the damage of*  
*his Soul?* Here the Sodalists may  
consider, how stupid mankind lets  
it self loose to run greedily af-  
ter *Profit*, whereas did men reflect  
on the right notion of *Loss* and  
*Advantage*, they would act with  
greater caution and reserve : The  
*Profit* is little, the *Loss* great, the  
*Profit* short, the *Loss* eternal ; and  
suppose the enjoyment of some-  
what longer durance, the pur-  
chase is not worth the seeking  
after by *Man*. What is *Man's*  
*Life?* • *A vapour appearing for a* • *Jacob.*  
*little time.* *Man* is like a falling 4. 15.  
*Leaf*, a flying *Shadow*, a passing  
*Dream*, scarce *Born* but *Buried* ;  
*Man* expecting every moment to  
be call'd to *Judgment* : Then, what  
if he had gain'd the whole *World* ;  
soon left and lost ? What is *Aug-*  
*ustus* better for the *Empire* he  
long enjoy'd, or *Alexander* for his  
*Asian* Conquests ? 'Tis true, they  
are prais'd, but where they are  
not ; and horribly tormented where  
they are ; how many loose their  
Souls

Souls for less than *the whole World*? A pleasing fancy is too often the price of an immortal Soul, and for less than Thirty pieces of Silver the Son of God is Sold over again. Thus the Soul will raise its self and exclaim, sottish posterity of *Adam*! Why still greedy after the forbidden Fruit? Why the exchange of Paradise for a morsel? Lift up the Balance, and weigh the *Profit* and *Loss*: Short Enjoyment, long Repentance; trifling Advantage, immense Dammage; *Profit* of *Riches*, *Loss* of *Soul*; a little *World*, a great *God*. By these considerations and affections, with many more our Lord is pleased to bestow on those who seek him, the Soul will blot out such false notions, as ruine the greatest part of mankind, and disengage it self from the bewitching World. The same method of Prayer may be observed in pondering the *Pater Noster*, Apostles Creed, or Ten Commandments, offering affections at every word or clause.

In



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In this exercise of the mind, one thing is material to be observ'd, that the Sodalists be not dismay'd when they do not experience sensible devotion, or discourag'd by Aridities. Let them give Prayer its full period, and conclude that their good Angels say to every one, <sup>a</sup> *be there untill I shall* <sup>a</sup> *Matth.* *tell thee,* although by involuntary <sup>2.</sup> <sup>13.</sup> distractions they seem to be in *Egypt*, rather than in God's presence. 'Tis generous and Heroical to serve the Creator without any present comfort, whilst others like mercenary forces will not march forward except they have present Pay. Let them proceed with constancy, the reward will come with interest and advantage: Thus to persevere in Prayer without any spiritual visitation, is to follow the Son of the Blessed Virgin into the Garden of *Gethsemani*, and being in a sort of Agony, <sup>b</sup> *to Pray the longer.* <sup>b</sup> *Luc.* <sup>22.</sup> <sup>43.</sup>

Special care is to be had that Vocal Prayer be perform'd with recollection and attention. As Mental consists not in closing of the

IV.

<sup>b</sup> *Luc.*

<sup>22.</sup> <sup>43.</sup>

V.

the Eyes, so neither Vocal in opening of the Mouth and forming words. They are to reflect who gives them audience, the same great God <sup>c</sup> *under whom those stoop who carry the world*, before whose infinite Majesty the inflamed Seraphins with cover'd <sup>a</sup> *faces* stand adoring, scarce able to look up towards so great glory. Yet this great God is with all his power so good, that he earnestly invites <sup>b</sup> *the Son of Man a worm* to a familiar converse. They are to have a great watchfulness over themselves not to abuse the divine freedom, but to the utmost of their power commanding back all worldly business, approach with respect and reverence as to place and posture, considering well what they say themselves, otherwise it is no reason the Omnipotent should hear what is desir'd with carelessness. They are likewise by an Act of Faith to assure themselves, that our mercifull Redeemer is well pleased, when we humbly beg his immediate direction, even in the least of Temporal concerns, that  
success

<sup>c</sup> Job.  
9. 13.

<sup>a</sup> Isai.  
6. 2.

<sup>b</sup> Job.  
25. 6.

success may tend to his Honour and Glory, with resignation to that fatherly hand which distributes Crowns or Crosses as infinite Wisdom sees expedient.

They are not to be so forward in speaking to God, as not to hear our Lord speaking to them. This is done by giving frequent attention to holy Inspirations in the reading of such spiritual Books as lead them to perfection. The Blessed Virgin <sup>c</sup> *spoke little* (that is to men) *and read much*; few follow her example. Many Souls profit not in Vertue, because the Lesson is seldom Read over; on the contrary they go about to unlearn the Doctrine of Christ by conversing with such Authors as describe the worst of Vices in lovely colours. With these, to Read whole Volumes treating of passionate Love, a desire is rais'd soon to return to the place left of at, and noted down; whilst one half hour in the *Following of Christ* is concluded with absolute nauseousness of *Manna*, running mad after the trash of *Egypt*. No Book prejudicial

VI.

<sup>c</sup> S. Amb.  
L. 2. de  
Virg.

cial to Faith and manners must find place in the Library of a Sodalist, there must be such as move to the love of God and contempt of the World, which 'tis wisht they will read daily one quarter of an hour, to make the Soul of a generous disposition to observe cheerfully divine Commandments.

- VII. There needs not recommending to them the use of holy Sacraments, the advantage and necessity is so well known by any believing Christian, that it is an intollerable neglect in men not to fit themselves for a happy Eternity, by making a lasting peace with God upon easy terms. They must reflect that they appear at the sacred Tribunal to confound themselves and change their Lives. A diligent examen, a clear unfouling of their sins, a real grief, and stedfast purpose must all concur, for if any one be wanting, the Repentance is void, and Sacrilegious. Great preparation is requir'd to receive worthily the Son of God. The glorious Virgin



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gin entertain'd him <sup>a</sup> *full of Grace.* <sup>a</sup> *Luc.*

They are to frequent the Sacraments once every Month, and oftner as they shall be directed, but not to go to holy Communion more than once in Eight days, without special reason, or some extraordinary Feast. When they Receive the Blessed Sacrament, a privilege is granted, resembling that of the *admirable Mother*, to have within them the Immortal Son of God. This thought alone would be sufficient to cause weak Man to loose himself in extasies of Love, did not the tepid disposition of the careless receiver obstruct the divine effect.

1. 28.

To the end that resolutions made after Receiving may be more firmly observ'd, the Sodality are to set themselves earnestly to work in rectifying their intentions as to daily actions. The Mother of God so purify'd her thoughts, that <sup>b</sup> *when the body slept, the Soul was watching,* <sup>c</sup> *even then reason over-rul'd fancy.* They at least may take the precious advantage in the Morning,  
of

VIII.

<sup>b</sup> Ambr.  
Lib. 2. de  
Virg.

of giving the first thoughts to God, and make an offering of themselves the whole day after,  
<sup>c</sup> 1 Cor. so that <sup>c</sup> whether they eat or drink,  
 10. 31. or do any thing else, all may be to the glory of God. In all their actions, to have God's honour the final end, all other motives being less worth their pains or study, it will be of great advantage, if before any considerable action, they enquire of themselves whether or no the execution be pleasing to Almighty God, and become an adoptive Child of the Queen of Heaven? Thus by actual intention the meanest of their actions are meritorious. They Eat to enable them to serve God better, and lie down to Sleep with intention to refresh the wearied Body, that it may rise next Morning with greater vigour to serve so good a Master: so of other actions: which is to fulfil, <sup>a</sup> that  
<sup>a</sup> Luk. 18. 1. it behooveth always to Pray, and not to be weary. O what a Treasure is lost. viz. A more resplendent Crown in Heaven, which might with ease have been procur'd, by a short

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short internal act before every considerable undertaking, and indifferent in it self as neither prohibited or commanded, saying <sup>b</sup> *my Soul doth magnify our Lord*, and let <sup>b</sup> *Luc. 1. 46.* this be done to the greater glory of God.

They are to be present daily at holy Mass, if they can conveniently, when occasion offers. It is ill management to mark out all the hours of the day for worldly business, and repine at one half hour given to God. Let them set a high value upon this divine performance, and assist before the Altar, as if in view of Mount *Calvary*, where their dear Redeemer bled and expir'd for them. No doubt men may call upon God in any place, but those who desire more special instructions, will find Christ Teaching <sup>c</sup> *in the Temple*. It is an honouring of God's <sup>c</sup> *Luc. 2. 45.* Mother, not to be absent, when by an unbloody Sacrifice her Blessed Son is again offer'd to the Eternal Father. Then Heaven seems open'd to send down blessings on those that kneel among the  
E Angels,

Angels, at that time waiting on their Creatour and King of Glory.

- X. Those whose affairs permit not actual assistance at Holy Mass, may contrive how to recompense in some sort that great Devotion, by spending so much time in Recollection, as would have been piously imploy'd before the Altar. They may call to mind the chief passages of the ineffable Sacrifice, offering up the Passion of Christ, which he has made their own. They may conceive an intense desire of receiving so great a Guest, and Communicate Spiritually, sending before acts of Faith and Love in an humble posture, begging with the *Cananean* the <sup>d</sup> *Crumbs* that fall from the Table, and being they could not come to him, he would vouchsafe to send an Alms to those unworthy of his presence. By these means, through the powerful Grace of God, devotion may so encrease, that the Soul will set it self above the World, in possessing of a blessing all the malice of Hell cannot deprive

<sup>d</sup> *Matth.*  
15. 27.



deprive it of, God's favour and a quiet interiour.

## CHAP. IV.

*How the Mother of God is to be Honour'd by her Sodalists.*

**O**UR merciful Redeemer being upon the great work of Man's Salvation, to be compleated by the commending of his suffering Spirit into the hands of his Eternal Father, *deferrs a while* the publick Redemption, that he may not <sup>a</sup> *leave his Mother unhonour'd.* Few were the words he said bleeding on the Cross: The first concern, as the beloved Disciple and Eye-witness sets it down, was to let the Church know the Treasure he left it, his own Mother, to be such an one to the believing World, <sup>b</sup> *behold thy Mother,* recommending at the same time a tenderness for Mankind,

I.

<sup>a</sup> Ambr.  
de Instit.  
Virg.

<sup>b</sup> Jo.  
19. 27.

E 2

*behold*

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• Albert. Mag. A-  
pud. Ri-  
bad. Jul.  
2.

*behold thy Son.* The Blessed Vir-  
gin is therefore to be honour'd

as the • *Mother of Jesus Christ*  
by *Generation*, and of all Christians  
by *Regeneration*. The now glorious

Saints in Heaven have found the in-  
fluence of her protection, so that  
she was justly stil'd the *Gate of*

*Heaven*: Next after Christ by her  
powerful Intercession they entred.  
This *Morning Star* shew'd the way,

this *Tower of David* afforded Ar-  
mour to Conquer Hell. She was  
taken up to Heaven Body and  
Soul for this reason, a *that she*

• Secre-  
ta in Vi-  
gil Af-  
sumpt.

passionate Mother, when they dread  
to appear before the exaspera-  
ted Judge, and by this means  
sometimes • *Salvation comes on* with  
greater ease.

• Anselm.  
de Excel.  
Virg. Cap.  
6. Ant.  
Salve Re-  
gina.

II.

Great ought to be the Devo-  
tion towards so powerful an Ad-  
vocate, the Mother of Mercy  
call'd *our hope*. The Greek and  
Latine Church, that is to say,  
the Christian World has look'd  
on a filial confidence in the  
Inter-

Intercession of the Blessed Virgin, as a strong *Argument*, that Souls are dispos'd for Vertue, and design'd for Heaven; for <sup>f</sup> *as continual respiration is not only the sign, but cause of life, so the most holy name of Mary in the mouths of Faithful daily, is an Argument they breathe true life.* The Sodalists with all this cheerful confidence must well understand, and take in right notions how she is to be honour'd, not being only hearers of Virtues, but doers also. <sup>a</sup> *Devotion is a ready will of doing those things which appertain to the service of God:* According to this definition, those truly honour the Mother of Jesus, who have wills prepar'd to promote in themselves or others, the imitation of her Vertues, as leading to perfection, and directly tending to the service and honour of God.

<sup>f</sup> Ger-  
man. Patr.  
Consta-  
tin. Orat.  
de Deip.

<sup>a</sup> S.Tho.  
22. q. 82.  
Ar. 1. in  
corp.

The first Lesson she gives her Sodalists, is profound Humility, this Vertue prepar'd her to become so great a Mother, <sup>b</sup> *for he regarded the Humility of his Hand-  
maid;* this brought down the glo-

III.

<sup>b</sup> Luc.  
1. 48.

• S. Hier.  
Ser. de  
Assump.

rious Son of God to become humble Man, this is the foundation for the superstructure; *the preserver of all Vertues.* Pride of all Vices is the most dangerous, because least discern'd by those who are most guilty; dismal effects ought to give a horreur of it: Dissentions, Anger, Imperiousness, Lording it over others, self defence in apparent failings, stiff Judgment and Apostacy, spring up as so many branches from the cover'd root of Pride. Let them never permit this domineering *Lucifer* to have *command* in their Souls, because from Pride *all Perdition* had its rise and first beginning. They are to take this as a first principle of a spiritual life, to be *meek and humble of heart*, and they will find *rest to their Souls*. An humble Soul may fight against all Hell at once, and the conquer'd Devils dare not return for fear of a fresh victory. This Humility must be real, not affected, rejoicing at others Praises as if their own, and wishing others may understand how little

• Tob. 4.

14.

• Matth.

11. 29.



to be Honour'd by her Sodalists. 55

little themselves deserve, for to the truly humble praise is a torment.

An humble Servant of God will conclude all he do's as unworthy of divine acceptance, when all things <sup>f</sup> *commanded* are *perform'd*, <sup>f</sup> *Luc.*  
*will say I am unprofitable*, and aims <sup>17. 10.</sup> at works of supererogation. He has high thoughts for God's services, and labours daily that actions correspond and answer them. In our Age of Liberty, works above precepts are recommended to the Recluse of *Nitria*, by those who do not stop at breaking commandements. The Sodalists must look towards Heaven with an other Eye, and out of filial love, endeavour the observance of what seems conducing to the greater glory of God. The more liberal he is to his Creatour, the more he will experience signal favours. The Blessed Virgin by a continual series of Heroical actions, much longer than half an Age, always perform'd above precept; <sup>a</sup> *Luc.*  
as an unclean Woman she went <sup>a</sup> *up to* <sup>a</sup> *Luc.*  
*be purify'd according to the Law of* <sup>2. 22.</sup>  
E 4 *Moses,*

*Moses*, when she was purer than the highest Seraphin. Her Sodality in imitation is to find the comfort of outgoing obligation, not to stand on terms with God, and altho' none of these Rules extend to Venial sin, farther than directing to strict precepts, yet they will by him be observ'd, for his sake, who voluntarily came down from Heaven, and lay in the Manger of *Bethlem* without any obligation.

V.

To encourage themselves in keeping weak Nature under by Grace and Heroical undertakings, they are frequently to call to mind manifold favours bestow'd *Gratis*, and think of making due returns to the Infinite Goodness. They ought often to say to themselves, *b he that is mighty hath done great things to me, and holy is his Name*, recounting one by one, the mercies General or Personal, they know have come from so liberal a hand. That they were not cut short for manifold iniquities, and sent to rage with Devils, was a special favour deny'd to many; for this in the Morning,

*b Luc.*  
*1. 49.*

ing, when they open their Eyes, they may raise their minds, and thank the patient goodness of God, that they find themselves in Health, not Hell. Frequent acts of Gratitude and Thanksgiving will qualifie them to receive more Benefits, those who remember the fewest, can never return sufficient thanks, altho' they should say daily, *Te Deum Laudamus.*

In imitation of their glorious Lady, they are to accustom themselves to *seek God more than* VI.  
*Man, as Witness* of their actions, S. Ambr. Lib. 2. de  
and present by his immensity in Virg.  
the remotest corners. It ought to bring great confusion upon a Soul committing abominations before the Eye of God, who is forc'd to look on all actual disorders, whilst Man may close his Eyes, and so withdraw them from loathsome objects. Many call themselves Christians, yet impudently Sin in presence of him who is *a both Judge and Witness.* It is a Jerem. 29. 23.  
bold contempt of the Creatour to gaze about that no Child see them, and overlook the All-seeing

seeing Deity. A Soul elevated by Grace, and by Faith enlightned, has a greater horreur to think of Sin in the presence of the Three Adorable Persons of the Blessed Trinity, than if all Mankind with fixed Eyes were looking on.

## VII.

A lively thought of God being present, will make way for a Vertue most eminent in the Queen of Virgins, Angelical Pu-

<sup>a</sup> S. Ambr. L. 20. de Virg.

rity. She was a Virgin, <sup>a</sup> *not only in body, but even in mind*, troubled at the sight of an Angel, because in the shape of a Man. They are to have an irreconcilable aversion from Impurity, and as much as possible be ignorant of the Vice. When <sup>b</sup> *Asmodeus* suggests indirect fancies of immodesty, to force him back with indignation, for making such unworthy offers to those who are

<sup>b</sup> Tob. 3.

<sup>c</sup> Psal. 8. 6.

<sup>c</sup> *little less than Angels*. If the Impure Devil will not away, to call on Heaven for help, and being prostrate, beg of Christ, that he will command the storm to cease. They are to reflect how abominable Impurity is, and how severe-



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severely punisht. For this Sin God repented of the Creation, and was toucht with *sorrow* that he had <sup>d</sup> *made Man on Earth*, because little remain'd of the rational Creature, except the outward figure. For this unbridled passion he has, and will send a double Deluge, first the Flood, then that of Flames as a beginning of everlasting burning. <sup>d Gen.</sup> 6. 6. <sup>Gen.</sup> 19.

The victory over this loathsome Vice is obtain'd by flight, not fighting. Let them be careful not to cherish the first suggestion, but as soon as the impure Devil appears, to get out of his way, and look upon those with abhorrence, who as his instruments, cast out irregular words. They must beware of all such Books as recount the Successes of passionate Love: These insensibly chill devotion, and secretly instill such poyson as has no other antidote, but the practice of the Primitive Christians, <sup>f</sup> *to bring the Books together and burn them.* <sup>f Act.</sup> 19. 19. This fire by the blessing of God, will stifle the other flame, no otherwise to be extin-

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extinguisht, then by withdrawing the Fewel. Let not the Sodalists mind the wicked Maxim, *others read them*; 'tis greater prudence to be Sav'd amongst few, than Perish with the multitude.

'Twas no great comfort to some sinking in the Deluge, that *s all flesh had corrupted its way*. They found to their cost *Noah* was more happy in the Ark with few, than themselves who went to Hell for Company.

IX.

All those of the Sodality are to be very exact in the Rule of Faith, and detest whatever has the countenance of Novelty, remembering that they are in the number of her Children, who whilst the Catholick Church is under Persecution and Tryal, is call'd *a the Standard*; in time of Peace and Conquest, *b the Scepter of Orthodox Faith*. They are to have a strict Eye upon every little turning from the common Road of the present Church, which the Holy Ghost directs, as well as the first Age of Christianity. The Devil seems at present more expe-

*a* S. Ambr. Lib. 2. de Virg.

*b* Cyril. Alex.

Hom. 6. in Nesto.

to be *Honour'd* by her *Sodalists*. 61

experienc'd in seducing Souls, and  
uses greater craft then boldness ;  
for Sixteen Hundred Years he  
appear'd like himself, a *Serpent*, all  
might know him ; in our Age he  
cunningly *transforms himself into* <sup>c 2 Cor.</sup>  
*an Angel of Light* ; sometimes those <sup>II. 14.</sup>  
are most to be fled from, who  
pretend greatest zeal for Reforma-  
tion, and by quarelling with  
the Morals of the present Church,  
endeavour to undermine the *Rock*.  
Suspect new Doctrine as coming  
from new Masters, and let them  
conclude that, to look like Novel-  
ty, which squares not with the  
Universal Practice of Christ's  
Flock ; Domestick Thieves are  
more dangerous than publick Rob-  
bers, for being not suspected,  
less care is taken to avoid them.  
Let not the Sodalists intrust their  
Souls with such Directors as cast  
out dubious words, condemning  
the present Church of God by re-  
lation to the Primitive. Such of-  
fer a *golden Cup*, a Godly flo-  
rish, but <sup>d</sup> but full of abomina- <sup>d Apoc.</sup>  
tions. <sup>17. 4.</sup>

Festival

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X. Festival days are appointed for greater application to the service of God, and affording leisure to carry on intensely the work of Salvation: Now they are become

<sup>e</sup> Cyril. a time of <sup>e</sup> *indulging the appetite,*  
L. 8. in Jo. and whilst men cease from servile  
C. 5. work, the works of Satan go faster on, than any day, when there is labouring from Sun to Sun.

These days are to be Sanctify'd by frequent Prayer, hearing of Holy Mass, and Exhortations, Spiritual discourses amongst themselves, and more time set out for  
<sup>f</sup> Luk. Meditation, to go up <sup>f</sup> *after the*  
2. 42. *custome of the Feast, and fulfil the*  
*days.* On Sundays they are to

render special thanks for the Creation, on the Feasts of our Lord, for the Redemption of Mankind, and observe the Saints days for Imitation. They may Read over the History of the Solemnity, then question themselves by a serious thought, why so far behind? Martyrs with Joy laid down their Lives for Christ, now ungrateful Mankind thinks it a Martyrdom  
to



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to renounce a fordid Passion, offensive both to God and Man.

The Feast of the *Immaculate Conception* of the *Mother of God*, (when circumstances allow) is to be kept with a general Communion, and a Sermon on the singular Prerogative. On that day by a scrutiny of plurality of Voices, a Prefect is to be chosen for the ensuing Year, and by the same method, a Secretary and six Consultors, who are to be advis'd with in matters of greatest concern relating to the Congregation, and to approve the Admission of new Members. These are as so many Assistants to the Father of the Society of Jesus, who with full power governs the Congregation. They are to encourage the other Sodalists by good example in the punctual observance of the Rule, and sometimes meet to resolve what may be expedient for the honour of God, and his glorious Mother, of whose Family they have special charge; dutiful Children will be zealous for the glory of so deserving a Parent.

XI.

rent. The Sodalists must not only be submissive to the Directour of the Congregation, but likewise show due respect to the Prefect and Consultors, in imitation of that obedient God, who <sup>a</sup> *was subject* to his Creatures.

<sup>a</sup> *Luc.*

2. 51.

XII.

To put the Soul in better order, they are frequently to beg divine assistance from the Infinite Wisdom in the Blessed Sacrament. They will do well to Confess and Communicate upon all the Feasts of Christ our Lord, the Feasts of the Blessed Virgin, S. *Joseph*, S. *Anne*, SS. *Peter* and *Paul*, and on such other days as shall be thought expedient by the Director to the greater honour and glory of God, who may also determine whether every one is to observe the days of Communion, as set down in the Rule. Upon all Sundays and Holy days they are to recite the Office of our Blessed Lady, as in the Primer, and likewise on other days, if they can conveniently. The Directour for just reasons may exchange this into some other Devotions or Works tending to the honour

honour of God. They are also to say the admission Prayer *Holy Mary*, &c. every morning, to keep up their fervour, and consecrate themselves again to the service of the Immaculate Mother. Upon all *Saturdays* they are to say the Litany of *Loreto*.

The Sodalists of this Congregation are advis'd to say daily the *Corone* of our Blessed Lady, consisting of Sixty Three *Ave Maria's* in the honour of her life, and to be much affected towards the Universal Devotion of the *Rosary*, the Fifteen Mysteries whereof may serve them as a subject of mental Prayer. The *Rosary* which is compleated in a Hundred and Fifty Angelical Salutations, is a kind of Psalter, setting forth her Praise, and the Repitition of the same makes not the Prayer less acceptable. *Religious* are so call'd *à Relegendo*, says *Antiquity*, from reading again those things which appertain to the service of God: If it be good to do it once, how much more to do it oftner? Holy David repeated the very same words, because his mercy is for ever, in

F

take

XIII.

<sup>a</sup> Laſtant.  
L. 4. di-  
vin. Inſti.  
c. 28. Ex  
Ciceron.  
de Nat.  
Deor.

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every Verse through the 135 Psalm. If this suffice not, let us take example from the infinite Wisdom of God, who could not want variety of Expression : Yet  
<sup>b Matth.</sup> when he seem'd to beg with  
26. 44. greatest fervour, <sup>b</sup> pray'd the third time, saying the same words. Let the Sodalists suspect such Men of singularity, who lessen approv'd devotions to the Queen of Heaven, if they give Ear to what pretending Zealots call superstition and abuses, they will soon slip out of the pale of God's Church. Altho' the Rosary seem fitted to those who cannot Read, yet the most Learned of the Sodality are to use it once every Week, according to directions of Books at hand. They may say a third part, or five *Decades* on one day, which may serve them for their Beads to be recited, and the two days following finish the Devotion. It cannot but be a singular comfort to a Christian, when he reflects, that he has bespoken the *Refuge of Sinners* a thousand times before hand upon his knees, to be present with him in his



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his dreadful Agony, at that hour on which depends Eternity; when he is not able to call for mercy, the *Mother of God* having on record the many Petitions, will be his *Advocate*.

All are to have special regard XIV.  
to the practical honour of holy Reliques. <sup>a</sup> *The bodies of Saints* <sup>a Conc. Trid. Sess.</sup> were living members of Christ, Temples of the Holy Ghost, to be rais'd <sup>25.</sup> again and glorify'd, therefore to be had by the Faithful in Veneration. The Primitive Church approv'd and applauded this beneficial Devotion to the confusion of <sup>b</sup> *Vigilantius* and *Iconoclasts*. To under- <sup>b Hieron. in Vigilant. Con. 2. Nicen.</sup> value this Catholick spirit, is to run counter to holy Writ and Apostolical Tradition. A casual touch of a departed holy Man's Bones, even before the Hypostatical Union, wrought the resuscitated wonder, <sup>c</sup> Napkins and Handkerchiefs that a few hours seem'd <sup>c 4 Reg. 13. 21.</sup> belonging to a servant of Christ as yet uncertain of Salvation, were instruments of frequent <sup>d</sup> *Miracles*. <sup>d Act. 19. 12.</sup> What less is Man's, than his transient shadow, dependant on the distant Sun and absent Clouds?

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However by this momentary shade  
 many were deliver'd from danger-  
 ous *Infirmities*. Thus the great  
 God honours his Saints, & *who so-*  
 ever glorifies him, he will glorify  
 them, not only in his life, but  
 much more when they stand be-  
 seeing before the Throne of  
 Infinite Majesty. It cannot but  
 move a zealous Christian to sen-  
 sible indignation, when he hears  
 profane Libertines condemn or  
 question the carrying precious  
 Remnants of Glorious Apostles,  
 Victorious Martyrs, and Angelical  
 Virgins, while they scruple to  
 censure what the infernal Enemy  
 recommends with deplorable suc-  
 cess. *viz.* The wearing in Rings  
 and Locketts, defil'd Hair of some  
 perchance in Hell. The sacred  
 Image of *Christ* Crucify'd with o-  
 pen Wounds for us, or that of  
*God's Mother*, finds no place a-  
 bout the Neck or Arm, strung  
 round with tempting Ciphers,  
 and provoking representations of  
 Luxurious Lovers. The pious So-  
 dalists are to abhor such Diaboli-  
 cal memorandums. They are to  
 carry

• *Act.* 5.  
 15.  
 1 *Reg.*  
 2. 30.

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carry Triumphant Reliques at whose sight vanquisht Devils, <sup>& rage</sup> <sup>& Hieron.</sup> and tremble. In honouring Saints, <sup>in Vigi-</sup> whose Reliques and Pictures they <sup>lan.</sup> Venerate, by the powerful blessing of God, and incessant intercession of his beloved Servants, wonderful changes may follow, and necessary cures of Interiour infirmities.

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C H A P. V.

*What the Sodalists are to observe towards themselves.*

I T is a saying of dangerous consequence, *The Saints are more to be admir'd than imitated*, because it takes Men off from the best of actions: Self-love suggests such store of Carnal arguments, that most conclude any remarkable Mortification will bring them towards an end. They think it rashness to attempt what they are unwilling to undertake. The Devil is not wanting to magnify difficulties, when he perceives the

Soul is timorous. The Sodalists must have Christian courage, and a holy design of being followers of God's Servants gone before them, and with Heroical resolution in imitation of the Queen of Mar-

<sup>a</sup> Jo. 19. <sup>a</sup> *stand by the Cross,* <sup>b</sup> *bearing about the mortification of Jesus.*

25.

<sup>b</sup> 2 Cor. 4.

10.

It is a predominant error of mankind to think rigid mortification a particular duty of those only who renounce the World, and live in Cloisters. Lay-men have a considerable tie to afflictions of this nature, as well as ancient Hermits. The scope of

S. Thom.

3. P. 2. 84.

Art. 8.

*Mortification*, is a holy revenge upon the body or mind, for injuries offer'd to God, and *likewise a preservative against future failings*: Let the Worldly-man be judge, who deserves more exemplar punishment, the Saint or Sinner? Great part of the Evangelical Law of

<sup>c</sup> Luc. 9.

23.

<sup>c</sup> *daily taking up the Cross and Following* Christ would not belong to Catholicks, if it only fell to the lot of rigid Anchorets to walk under the seeming burden. How far mortification will be expedi-



Ch. 5. *observe towards themselves.*

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expedient, and in what nature, let every one consult the prudent Directour. There it seems most necessary, where the Sodalists take notice of the greatest faults and failings.

To make this happy discovery, they are to use a daily Examine of Conscience, and notwithstanding the multiplicity of affairs, to give themselves leisure at Night, to take an account of their Souls, how the day is spent in reference to the <sup>a</sup> *one thing necessary*. This may be done in a short space of time, observing five particulars. <sup>2 Luc. 10. 42.</sup> First, Of placing themselves in the presence of God, to give most special thanks for all his favours. Secondly, To beg clear light of the Holy Ghost to see their Sins and defects, and efficacious Grace to detest and amend them. Thirdly, To examine thoughts, words, and deeds, by looking back on time, place, and persons. Fourthly, Humbly to beg pardon for faults and negligences. Fifthly, To purpose amendment for the future, making a short Act of perfect

fect Contrition, and concluding with a *Pater Noster*.

## III.

When by frequent Examines they have discover'd the darling Passion, which for the most part opens the way to other disorders, they are not only to give God fair words by frequent purposes, but set seriously to work for the throwing it out, knowing that he is more glorious who subdues Vice, and <sup>b</sup> *over-*ruleth his mind, than the Conquerour of Cities; wherefore, as in time of danger, they are to double the Guards, and come to a particular examine, twice every day; observing before Dinner, and noting down how often they were culpable in that fault they design to root out in the first place: So likewise at Night they are to set down how often in the Afternoon, they have been unfaithful to the resolution made at the Morning examine, taking the same method the following days: At the end of the Week, comparing Day to Day, and when the Month is out, comparing Week to Week, they will find sufficient matter of conso-

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consolation or confusion. Thus by degrees they will push on their endeavors to a manifest change in manners, and the diligence will be of greater consequence, than passing to accounts daily expenses.

Let them often meditate on the deformity of Sin, and what a sad reckoning there is for a mortal crime, altho' it comes single. If the Blessed Virgin went through all the Streets of *Hierusalem*, seeking and *sorrowing* for having lost her Son without any negligence, prudently *supposing him to be in the Com-* IV.  
*pany,* how unfortunate are those • *Luc.*  
2. 48.  
Christians who willfully run themselves into the deplorable state of parting with him for all Eternity? How cruel is that Man to himself, who gives a wound to his own Soul, which all the power of Hell could not inflict? To set himself down in the dreadful Book of Divine Justice, a profest Enemy of God, and renounce in cold Blood his Title to Eternal Glory? A loathsome Body, cover'd over with rotting Leprosy, Eyes sunk in,

in, Hands loft off, Tongue pluckt out, Deafnefs and Frenzy added to other misfortunes, deserves not fuch compaffion, as a ftupid Soul with the horrible arrear of one deadly Sin. 'Tis to be hop'd that an Adoptive Child of the moft prudent *Virgin* will never be guilty of fo great madnefs, as to have the powerful God of Heaven his Enemy ; but if by misfortune he falls, let not Vice take root, Repenting before he Sleeps, left by a fuddain and unprovided Death he open his Eyes in Hell. In cafe no prefent occafion offers the fecurity of Confeflion, let his heart faint by an Act of perfect Contrition, at the Feet of his provoakt Redeemer, impofing at the fame time fome afflicting Penance, of Fasting or Almsdeeds, to the end he may be more cautious for the future, refolving to take the firft opportunity of Sacramental Reconciliation.

V. Perfect Contrition, including the

<sup>a</sup> Conc. Trid. 14. Seff. 14. cap. 4. Sacrament *in voto*, will reconcile a Soul to God <sup>a</sup> before Juridical Abfolution; with this obligation,  
to



Ch. 5. *observe towards themselves.* 75

to submit to the Keys of the Church, the sin is forgiven. All are ignorant in what unprepar'd circumstances, they may be call'd to a Tribunal, where Tears will flow too late: Therefore they are to set to the work immediately, and not be deluded with the Sophism of final Repentance, in exercising a supernatural Act, they never practiced before. They are to accustom themselves to frequent Acts of Contrition ( these take not their motive from hope of Heaven, or fear of Hell, being above all Punishment and Reward, but from pure love to God ) and fall a weeping that they have offended so immense a Goodness, speaking more with the Eyes than Tongue, Tears dropping down  
<sup>b</sup> *bitterly*, imagining themselves worse <sup>b</sup> *Matth.*  
than *S. Peter*, who only deny'd his <sup>26. 75.</sup>  
Master Thrice. They are to  
<sup>c</sup> *stand a far off*, like the poor <sup>• Luc. 18.</sup>  
*Publican* knocking his breaking <sup>13.</sup>  
Heart, asham'd to look up, only putting God in mind of infinit Mercy, wishing that Tears might be answerable to Ingratitude, and they

they would deluge the sinful World with weeping. Yet full of hope let them come to their Father, like so many Prodigals, and exclaim with sighs, that they are not <sup>a</sup> *worthy to be call'd his Children*, so sensible of their crimes, that they would renounce as many Worlds as Omnipotency could Create, rather than any more displease so merciful a Maker, so good a God.

▪ *Luc. 15.*

VI.

Mortal Sins are securely avoided, when a tender Conscience has a sacred fear of less deliberate failings. Venial Sins are styl'd such, because they rob not the Soul of sanctifying Grace, yet nothing ought to be esteem'd little, which is offensive to God. The Globe of the whole Earth compar'd to the Empyrean Heaven is call'd a point, for all that, the bulk is very considerable ; so Venial sin compar'd to Mortal: The Sodalists are to imitate the perfection of the Virgin Mother, so far as humane weakness gives them leave to rise : She had <sup>b</sup> *the purity of the Angels, an unspotted Conscience,* with

<sup>b</sup> Bern.  
Serm. 4.  
de Assum.  
& in sign.  
Magn.

Ch. 5. *observe towards themselves.*

77

without the least shadow of Sin. Experience is the best Adviser, to let them know what lamentable effects proceed from Venial Sins; this alone ought to terrify them, that they dispose to Mortal; <sup>c</sup> for <sup>• Eccles.</sup> *he that contemneth small things by 19, 1. little and little, shall fall.* These little Sins weaken Divine Grace, not only Devotion; they are punished with pains as intense as those of Hell, as sound Divines affirm, tho' only Temporal. I speak more feelingly against those Venial Sins committed with full attention, when in the Soul there passes this Virtual Act, *Lord at this same time, I fully consider and know, that this will as little displease you, but to please my self I'll say it, I'll do it.*

It is a consideration well worth VII.  
their taking notice of, that the greatest oversights have had a beginning from Idleness, or time mispent in doing nothing. Idle persons invite the <sup>d</sup> Tempter, to <sup>d Matth.</sup> instruct them how to employ those 4. 3. precious hours, which are worth

• Eccles. 33. 29. a Crown of Glory. • *Idleness hath taught much naughtiness*, and many a Soul in Hell has found out this truth too late. The Sodalists are to employ their time, as they design to spend their Eternity, in pleasing and praising of God, always doing something, that when the Enemy of Mankind comes, he may find them so busy, as not at leisure to give attention to his wicked offers. Idleness sets the fancy hard at work, there the Devil makes the first conquest, putting his slave into perpetual study, how to finish what is already consented to. They are to have a watchful Eye towards their thoughts, the weak place where possession is taken, reflecting that all disorders and scandals of the World, branch out from uncorrected fancy. Possibly hundreds of Mortal crimes in thought are swallow'd down by Conscience, before the bashful Sinner ventures to execute what he so much desires.

No-



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VIII.

Nothing is more to be fear'd by a Sodalist, than the *occasion* of sin, which is the Devil of Devils: Millions of Souls are ruin'd by this one Sophism, *others of Conscience without scruple do the like, frequent the Company.* Ill example shews the way to perdition, and takes from sin both horroure and shame, the strongest outworks of Innocency. Let them look upon all such to be the worst of Enemies, who propose wickedness even at distance. They act the part of cruel Nero, forcing Souls from God. Altho' the words seem doubtful, and conversation be as dear as that of an Angel, suspect the design, weigh it cautiously, <sup>a</sup> *what manner of Salutation that should be,* <sup>a Luc. i. 29.</sup> Give not an ill beginning, lest the crafty *Serpent* carry on the work, without man's contrivance. They are not to expect miraculous preservation, when there is willful running into the next occasion. *Daniel* was preserv'd in the Den of Lyons, he could not avoid the place, so God preserv'd him, but *Pharaoh* who went rashly into

into the raging Sea, was over-set and sunk. Let them meditate by

<sup>a</sup> Eccles. what is past, <sup>b</sup> he that loves danger shall perish in it. Suppose no sin do's follow, 'tis highly criminal to run the risk: The occasion offers means, and insensibly corrupt inclination prevails to cast a blind on Conscience.

IX. Man's life is subject to the longest warfares, without any hopes of truce from temptations, hours, or moments. We have always the crafty Conquerour, as it were, before the Gates, and at the securest Post in eminent hazard of a surprise: We can neither converse with others or our selves, without standing always upon our guard, lest the Enemy make a breach, and turn God out of just possession; we are storm'd at as many Ports, as we have exterior Senses, or inward powers. Wherefore the Sodalists, besides the watchfulness over Thoughts, are to have <sup>a</sup> *Bashful Eyes, Religious Ears*, like the most pure Mother. They cannot with any confidence tell God in Prayer *they love him,* when

<sup>a</sup> S. Ambr.  
L. 2. de  
Virg.

Ch. 5. *observe towards themselves.* 81

when for his sake they will not deny themselves the glance of an Eye ; no pretence can clear them from doing what is so easy in performance. Every one must observe where he suffers most by the liberty of exterior senses ; there to close his Eyes, shut his Ears, or impose upon himself necessary silence. Let them exhort others to this Christian duty, and give a check to Vice, which is to defend the cause of God. In case their rank allow not leave to reprehend such who sling out Smut more like Brutes than true Believers, they may reprehend with modest looks, and frowning silence.

Notwithstanding their own interior and exterior observing themselves, care is to be had, they be not like those who bolt the doors, they think securely, whilst within a Domestick Thief opens them again at pleasure. They must endeavour to understand perfectly the state of their Souls, and beware of all Illusions. This is not to be effected by

G

them-

X.

<sup>b</sup> *Luc.*  
10. 16.

<sup>c</sup> *Apoc.*  
9. 11.

themselves, but by treating with their Director in simplicity of heart, and with the greatest candour. They must reflect they come to those who supply the place of their teaching Redeemer, he having told the World, <sup>b</sup> *he that heareth you, heareth me*: Wherefore if they come in a holy freedom, they will find comfort in not concealing any thing from Confessors, altho' not matter of Absolution: They are to declare Inclinations as well as Sins, to the end they may be securely directed, and know how to countermine the cunning <sup>c</sup> *Destroyer*. The humble Penitent gains a valuable advantage to stop the advancing Enemy, when he lays open his devices and designs to those who have full power to confound the Prince of Darkness. He cannot be his own guide, for fear of two extreams, too much liberty, or too great rigour. Upon advice in quieting Conscience, they are to avoid stubbornness of understanding, and not to dispute security. This is said in reference to tender Consciences, for if the  
Director



Ch. 5. *observe towards themselves.* 83

Director touch the least upon singularity, contrary to the receiv'd practice of the present Church of God, let them so far befriend themselves, as soon to leave him.

They are frequently to encourage themselves in time of greatest Temptations, with filial confidence in God's power and goodness. Their glorious *Mother* instructs them, that <sup>a</sup> *his mercy is upon all them that fear him, from Generation to Generation.* His most intimate Friends endure the sharpest tryals, he knows they will stand their ground, when the malice of Man and Hell conspire to force them back. *Virtue is made perfect in infirmity*, and they must not wonder, if after repeated beseechings, they are heard no otherwise, than <sup>b</sup> *my Grace is sufficient.* It is a kind of Martyrdom to be upon the continual rack of resistance; they are not to misconstrue the design of God, in permitting violent temptations; it is to try their love to him, to purify them like Gold in flames,

XI.

<sup>a</sup> *Luc. 1.*  
50.

<sup>b</sup> *2 Cor.*  
12. 9.

to make them shine more glorious.

## XII.

*• S. Ambr. L. 2. de Virg.* *• Spare Dyet, and double days of*

*Fasting*, was the practice of the Blessed Virgin, tho' she had no cause by way of satisfaction, to punish her Immaculate Body. Methinks she then advanc'd a treasure of merit for her future servants. The Sodalists in imitation are so to refresh decaying Nature, as to remember they Eat to Live, and not to please the Appetite. From an excess in this, and more by Drinking, the sensual Man turn'd brutish, shews the effects of a Creature in some degree irrational. They must have other Meat to mind, distastful to disorder'd Palates, *• to do the will of him that sent them* into the World. Fasting and Mortifications in this kind, are to be observ'd according to direction of Confessors, who will let their Sodalists know that the Vigil of the *Immaculate Conception* is to be kept Fast, and the Feast Holy-day, to give God thanks for that singular priviledge to the Glorious Mother. In all

*• Joan. 4. 34.*

Ch. 5. *observe towards themselves.* 85

all mortifications they may observe this method, to treat their Bodies, as a prudent Parent corrects a stubborn Child; not with effeminate compassion to grieve at every stroke, like tender *David* weeping for *Absolon* who fought his ruine.

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C H A P. VI.

*What the Sodalists are to observe towards each other.*

**I**T was a noble encomium of I. Primitive Christianity, that although believers were a multitude, yet all were \* *of one Heart and of* \* *Act.* *one Soul*, as a mystical body anima- 4. 32. ted by the same holy Spirit; they were all on fire with mutual Charity, having so fresh in memory the \* *new Commandment of Loving* \* *Jo.* *one another*, according to the rule 13. 34. as *Christ Loved* them. This was a Blessing the Son of God so earnestly desired to leave his Church, that

G 3

that resigning as it were the right of the other Precepts into the hands of his Eternal Father, he  
<sup>b</sup> *Jo. 15.* keeps this as <sup>b</sup> *his Commandement.*  
 12. Love or Hatred are marks to know whom men belong to, God or the Devil. *By this shall all men know whether they are Christ's Disci-*  
<sup>c</sup> *Jo. 13.* *ples, c if they have love one to ano-*  
 35. *another.* In our malicious age the fire of Charity is near extinguisht, but the devout Sodalists must stir it up, and cause it to shine out with Primitive light. As they are to love all Mankind for whom Christ dyed, so in a particular manner each other as Children of the most *amiable Mother.* To bear with the infirmities of the weaker, wish others as themselves (a maxime much forgot) is to keep fast together the links of Christi-  
<sup>d</sup> *Colos.* an Charity the <sup>d</sup> *bond of Perfe-*  
 3. 14. *ction.*

## II.

To this end (when they can conveniently) let them meet upon all solemn days of Christ and his B. Mother, for the Glory of God and their own Spiritual advantage, *persevering with one accord in Prayer*  
 as



Ch. 6. *observe towards each other.* 87

as the Apostles did, with *e Mary* *e Act. I.*  
*the mother of Jesus.* Unanimous pe- 14.  
titions are much prevailing over  
sin, and bring down Blessings.  
'Tis like overturning the Walls of  
*Jerico* with united Voices, and en-  
tring Victors. The first Sunday  
of the Month especially none are  
to absent themselves, without par-  
ticular reason, because then are to  
be distributed the suffrages of Saints,  
according to the laudable practice  
of other Kingdoms. This is a  
begging Divine Providence, to as-  
sign them a Saint whom they are  
to call upon that Month, and  
what Vertue is most proper to  
practice. When different circum-  
stances allow not this excellent de-  
votion, they are to make the choice  
themselves, according to the di-  
rection of their Confessors : say-  
ing every day one *Pater* and *Ave*  
in honour of their Monthly Pa-  
tron, and reading his Life, in or-  
der to learn his Vertues, if they  
have the Saints Lives by them.

In the beginning of every year, III.  
they are to meet and make a so-  
lemn Profession of Faith; also every  
year

year, to offer one Communion, the hearing one Mass, the Office of the Sacred Virgin, and a pair of Beads, for their Brethren, with whom thy Communicate in Prayers the Christian World over. Likewise the beginning of every year, they shall say a pair of Beads, for the Souls of all Sodalists in Purgatory, offering one Communion and hearing of Mass for the same intention.

## IV.

For all those of their own Congregation, every one is to offer the hearing of a Mass, every Month, and then to beg by the Passion and Merits of Christ, that none of the Sodality may be missing to praise God Eternally: They are likewise every Month, to say one pair of Beads, for a Holy Life and Happy Death, to all of the same Congregation: This seems a more remarkable intention and forecast in the *Ave Maria*, to pre-engage the most *Potent* and *Clement* Virgin against that frightfull hour, when they are not able to Supplicate for themselves. Altho' *now* they beg her powerfull assistance,

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stance, yet thousands of times they address her for *the hour of death*, That is the fatal moment, when they stand trembling betwixt the Period of time and entrance to Eternity; when with eyes sunk in, men will see with greater clearness the besotting Vanities of the passing World, then in health with all the crafty policy of abused reason. Then the advantage will be found of being under the immediate Protection of *God's Mother*, and having her numerous Sodalists begging Mercy for them.

When any of the Sodality are dangerously sick, they are to be recommended in the Congregation, *that the God of all comfort* would dispose of them, to his greater Honour and Glory, granting them heroick Patience, Health or Heaven. After the Soul is called away, the Sodalists are to offer such Prayers and Mortifications, for the benefit of the deceas'd, as they would expect from others in the like necessity: particularly upon the first news, to offer up *a de profundis*, and the actions of  
that

V.

that day, in favour of the needfull Brother: more helps also may be enjoyned by the director of the Congregation, who may sometimes, dispose of their hearing Masses, Communions, Beads, and saying the Office, upon urgent occasions, or pressing necessities of Souls.

VI. Within the Octave of All-Saints, they are to say the Office of the Dead, and hear one Mass for all the Souls departed who were Members of the Sodality of the Immaculate Conception. This charitable duty may be performed at other times by those who hindred otherwise, cannot assist the day appointed.

VII. For the Benefactors of their Sodality living or dead, they shall offer up Holy Communions, hearing of Mass, and such other devotions, as shall be enjoyned them. The most Christian gratitude in owning favours, is to importune Heaven to bestow Blessings upon the giver. Because they are in that great body, where Kings and Princes Glory to be Members, they are to remember also Benefactors  
of



Ch. 6. *observe towards each other.* 91

of Sodalities all the Christian World over, as if such to themselves, being the favours are bestowed on their admired Mother.

When any Sodalist shall commit such failings as seem to deserve exemplar reprehension, he is with all humility to hear his faults, and look on those as kind Physicians, who endeavour to cure the most dangerous of diseases. Many there are who close by flattery the festering sore, few who lance and heal the Patient, not because Gods Servants are wanting to plead his cause, but that the guilty are wanting to give encouragement. Both ears are open to receive vain praise, and both are shut when they ought to be most attentive, to know first the sickness, then the cure. This is an unwillingness to see the way, and to resolve upon the Precipice. The Sodalists are to act otherwise, remembring that the *Mother of* <sup>a</sup> *Jo. 2.* God had seeming checks; <sup>a</sup> *what is* <sup>4.</sup> it to me and thee woman, and <sup>b</sup> *what* <sup>b</sup> *Luc. 2.* is it that you sought me; which <sup>49.</sup> <sup>51.</sup> were a subject of meditation to her,

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her, she keeping *the words in her heart*. Who hates correction treads  
*the footsteps of a Sinner*, and like  
*Eccles.* 21. 7. a Man frantick, bids the Guide  
stand off. A prudent Christian  
*Mat.* 16. 15. puts the Divine question, *whom*  
do you say I am? that if blinded by  
self-love, he may see his faults with  
others eyes, and mend them.

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C H A P. VII.

*What the Sodalists are to observe  
towards their Neighbour.*

I. GREAT are the advantages  
Mankind lets pass, by not  
*Luc.* 1. 39. *rising up with speed* to visit and  
assist their Neighbour. No oppor-  
tunity is lost for fading Treasure,  
Pleasure or Preferment, only that  
offer'd by God, to send before  
them everlasting riches. If Mens  
own Souls belonged to deadly  
Enemies, they could not take more  
direct measures to ruine them,  
then by neglecting their Creator  
in

Ch. 7. towards their Neighbour. 93

in his Image. 'Tis in vain to say we love him and hate our Brethren: Such an one the Apostle calls <sup>f</sup> a Lyar. What is it to hate? Not to revive when the Body faints or the Soul is Perishing, to pass by proudly *Lazarus* fainting at the gate. The Souldiers like the <sup>s</sup> Mother of Mercy are to have the bowels of tenderness for those for whom Christ bled, considering themselves as Stewards, not Masters of what God lends them.

<sup>s</sup> Bern.  
Ser. 4. de  
Assump.

In Corporal works of Mercy, how far precept extends, and what are works of Counsel, let the prudent Confessor advise and determine. They ought to weigh before hand, those words to be proclaim'd with dreadfull sound of Trumpet, <sup>a</sup> *I was hungry, and ye gave me not to eat, naked and ye cloathed me not, sick and in Prison, and ye did not visit me; and to prevent surprise, they are told in time, that the Eternal Judge is scorned in the persons of the Poor; what was done to the little ones in this world was done to him. Mans human*  
Na-

<sup>a</sup> Mat.  
25. 42. 43.

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Nature is strangely dignify'd by  
<sup>b</sup> *Jo. 1.* the <sup>b</sup> *Word made flesh*, so that  
<sup>14.</sup> Charity is a tribute we owe to  
 God Incarnate. The pretence will  
 prove frivolous and fatal, of *not*  
*being able* to bestow large Alms;  
 for the reproach falls heavy, *dives*  
*mendax* laid by the Holy Ghost on  
<sup>• Ecclef.</sup> <sup>c</sup> *rich men lyars*. To raise up  
<sup>25. 4.</sup> stately Buildings like *Babel* Tow-  
 ers, or as the King of *Ninive* to  
 exceed in splendid Entertainments,  
 Gold comes in fast; but to be-  
 stow the crums on those in need  
 the *Lying rich man* is not able.  
 That is to say, Money is not  
 wanting to Vice, always to Ver-  
 tue: A devout Sodalist contrary  
 to the Worldly practice, is to  
 consider the promised <sup>d</sup> *hundredfold*  
<sup>d Mat.</sup> <sup>19. 29.</sup> and *life eternal* for Charitable acti-  
 ons, and conclude that great God  
 worth the trusting, whose words  
 find little credit in the Atheisti-  
 cal World.

III. A more divine imployment for  
 those of the *Immaculate Conception*,  
 is to bestow their Charitable assi-  
 stance on Immortal Souls. To in-  
 struct the ignorant in Christian  
 Duties,



## Ch. 7. towards their Neighbour. 95

Duties, counsel the doubtfull in dangerous Perplexities, raise up the drooping spirit of those in Affliction, tenderly to admonish and withdraw the Thoughtless Sinner, standing at the gates of Hell, is to have that noble <sup>e</sup> Zeal, so flaming in the *Queen of Apostles*. <sup>Ser. Sign. Magn.</sup> They are to prize Mens Souls, as worth the Labours and Life of the Son of God, and that the Immortal Redeemer values more even one they gain him, than all their other services, Many like wicked *Cain* slip this duty, and boldly answer, <sup>f</sup> *am I my Brothers keeper?* <sup>f Gen. 4. 9.</sup> altho' he that made them, gives strict command of care to <sup>g</sup> *every one of their Neighbours*. <sup>g Eccles. 17. 12.</sup> That man's a Tyrant who in a Shipwrack, will not stretch out a hand to bear up the sinking Creature, but he is more cruel who possesst with a dumb Devil, lets Souls sink deeper, by a willful silence, when obligation commands to speak.

To make some Progress in so good a work of benefitting Souls according to their calling, all are  
to

IV.

96 *What the Sodalists are to observe*

to open the way by pious and edifying discourses, that Gods grace may find entrance. Their daily visits ought to resemble that of the Virgin Mother to

<sup>a</sup> Conc. St. Elizabeth, when <sup>a</sup> with words  
Basil.Sers. full of life, they discoursed together  
43. of Graces and Favours they had receiv'd from Heaven: perchance by

one short sentence a sinner is gained. The Syrian Naaman was cured in Soul and Body by casual words let fall by a little maid speaking in praise of <sup>b</sup> The God of Israel. How happy is that Christian who thus brings Souls to God? But most unfortunate he, who opens school for vice by lewd and dangerous discourse, robbing Christ of what he dearly purchas'd on Mount Calvary.

<sup>c</sup> Prov. 10. 10. <sup>c</sup> The fool works mischief as it were by laughter, but in sad earnest brings towards himself the voice of Souls, worse than that of

<sup>d</sup> Gen. 4. 10. <sup>d</sup> blood <sup>d</sup> crying to Heaven for just Revenge. The Heathen clearly

<sup>e</sup> Menander. saw <sup>e</sup> what is an Article of revealed faith that <sup>f</sup> evil communicati-

<sup>f</sup> 1 Cor. 15. 33. ons corrupt good manners, ill words seem

seem short, but once utter'd make  
 such deep impression, that they  
 are look'd on a hundred times by  
 fancy, and when the horrid lesson  
 is learnt, men pass from thoughts  
 to works. Thus scandalous words  
 set fire to Passions, which end in  
 everlasting burnings: from thence  
 Souls will plead aloud, and send  
 up accusations against such Ma-  
 sters who taught them first by  
 jeasting expressions to loose their  
 Heaven.

This Universal concern for  
 Gods greater glory, must begin  
 at home, lest they <sup>be worse than</sup>  
*Infidels* turning out the enemy  
 there, before they attempt new  
 conquests. They are to take care  
 to infuse Christian Doctrine with  
 the fear of our Lord into the  
 Consciences of tender youth, be-  
 fore the Devil imprints false no-  
 tions: To teach them to look  
 up, above the low designs of flesh  
 and blood. The first great lesson  
 to young beginners, is exemplar  
 carriage in themselves. Good acti-  
 ons speak with greater energy,  
 then well placed words, and shew  
 H. it

V.

2 1 Tim<sup>3</sup>  
 5. 8.

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it may be done, what is advised. As good example disposeth much to vertue, so scandalous practices draw strongly to vice. Most of the Souls in Hell were ruin'd by ill patterns set before them, when corrupt inclination push'd them on, to what they saw with joy committed. What is more horrid than to Prophane Gods sacred name, and by black curses to call upon his enemy, without the least motive of honour or advantage? Yet ill example has set this hellish vice in vogue, and many families seem assemblies of infernal spirits. The trembling consciences of little ones are hardned, by what they hear repeated hourly without remorse; and in conclusion the Children vote with Parents to provoke God, and invite in the Devil. The devout Sodalists must call to mind the divine family of *Nazareth*, and by that pattern regulate their own, setting forwards those under their charge toward vertue, and by lively touches of the deformity of vice, keep crimes in disgrace.

For



Ch. 7. *towards their Neighbour.* 99

For charity and compassion to poor sinners, they are not to have any bounds or limits. Their institute stands on this basis, to concur by Prayer to infinit conversions. Many called Catholicks in the Church, are worse than Heathens, of a more monstrous compound, a Christian Faith and Pagan Life. They are practical Idolaters by the Will, altho' not by the Understanding, *confessing* a Deity in words, <sup>a</sup> *denying God in works*, like harden'd Jews, <sup>b</sup> *Crucifying to themselves again the Son of God*, and making him a mockery, as if the Creatour did not deserve their service. To rescue those unfortunate creatures from perdition, who sleep securely in deadly sin, they are to pray incessantly, having recourse to the B. Virgin, <sup>c</sup> *the help of Christians*, by whose power and prayers are innumerable conversions of hardned sinners. This charity of begging life for those who are dead to God, is so great and good, that the Holy Church doth grant to all Christs faithfull, Indulgence for the third part of

VI.

<sup>a</sup> Ad Tit.

1. 16.

<sup>b</sup> Ad Heb.

6. 6.

<sup>c</sup> S. Me-

thod. in

Hypopan.

• In sup-  
plem. mi-  
nor. F. 94.  
p. 2. Con-  
ces. 300.

their Sins, so often as they shall say & 15 *Pater Nosters* and 15 *Ave Maria's* for those in the lamentable state of Mortal sin, It is an illusion of carnal and self-love to be so long in Prayer for Friends and Kindred, whilst zealous Champions of Christ look towards the place of battle, where Hell makes greatest havock, and would resign many degrees of glory to themselves, if by their prayers they could bring back the prey out of the roaring Lyons possession.

## VII.

The more sensible God's servants are of their happy state, with clearer light they will discover the misfortunes of others. Whosoever is in the state of Grace and divine favour, is happy enough to pity sinful Kings and Emperours. How many Infidels, Jews, and some stil'd Christians, <sup>a</sup> have the vile so thick upon their heart and eyes, that like senseless Brutes they follow on the multitude, where most men go, not where they should go. By fervent Prayer the Sodalists are to endeavour the purchase of Heaven, for those who

• <sup>a</sup> 2 Cor.  
3. 15.

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who despise the Church and Gospel, having recourse to the *Potent Virgin*, by whom blind <sup>b</sup> *Heathens* come to *Repentance*. Publick conversions depend on Prayers in private, and Infinite mercy grants the favour, perchance sooner to him who Pray'd, than him who Preach'd. Therefore for all those out of God's Church, they are to say every Month, or hear the Litanies of the Saints, calling upon the Apostles, and other blessed Instruments, who carry'd divine Light through the World, to supplicate with them, that the Sun of Justice would please to rise to those sitting in darkness and the shadow of death, to strike them down like *Saul*, that they may rise up true Converts. They are to grieve, one single Soul in the Universe should loose the advantage of Redemption, and desire all Tongues may praise, all Hearts may love him, who equally Bled for all.

<sup>b</sup> Cyril.  
Alex.  
Hom.  
cont.  
Nest.

Some works of Charity seem recommended by the Confirmation *Bull*, with greater earnestness. A-  
VIII.

*What the Sodalists are to observe*

mongst the rest, it is enjoyn'd by the Vicar of Christ to procure peace betwixt jarring Enemies. This they are to lay to heart as devoted servants to the

<sup>e</sup> *Isa.* 9. Mother of the <sup>c</sup> *Prince of Peace,*  
<sup>6</sup> and <sup>a</sup> *mediator between God and*  
<sup>a</sup> *1 Tim.* *Man.* Let them find the comfort of being employ'd in so glorious an undertaking, as to preserve or procure Charity, the very Soul of Christianity, and like the good *Samaritan*, give healing to deep wounds. The noble *peace-makers* claim Title by Christ's promise, to be <sup>b</sup> *Sons of God*, because

<sup>b</sup> *Mat.* 5. <sup>9.</sup> so like him. The King of Glory left Heaven to lie in Straw in *Bethleem*, that he might beg with Tears a lasting Peace for provoking Mankind. Thrice happy those who prevent dangerous mistakes, and compose growing quarrels, putting a period to threatening animosities; whilst Sons of Satan do all they can to make the breach much wider. Such are rank'd with those, who with barbarous hands *shed Innocent Blood*, no less a *Murtherer* is he

<sup>c</sup> *that*



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• that soweth discord amongst Brethren, tearing to pieces the seamless Coat of Christ. The badge set on such *Whisperers* by the Holy Ghost, is no other than a *Accursed*, and in due time they will find out the Master they have serv'd. <sup>c Prov. 6. 19.</sup> <sup>d Eccles. 28. 15.</sup>

• All that live Godly in Christ **IX.**  
*Jesus*, shall suffer Persecution. S. <sup>e 2 Tim. 3. 12.</sup>  
*Paul* who try'd it, doth tell them so. That Christian is unreasonable, who expects the World should treat him better than his Redeemer. The Sodalists are often to call to mind, that they are Members under a divine Head, Crown'd with piercing Thorns. So long as the Gates of Hell lie open, and Devils range abroad, Devotion will be laught at, and the worst constructions put upon the best of actions. The Queen of Martyrs felt a *Sword* that pierced her Soul, perchance because the <sup>f Luc. 2. 35.</sup>  
Son of God was a *sign of contradiction*. Let them say to themselves, God loves us, therefore we find opposition, or else by looking into the occasion of such punishments,  
H 4

*What the Sodalists are to observe*

nishments, they may find out reasons why a tender Father corrects his Children so severely. They are to bear up the Cross with Christian courage, and walk securely on this high Road to Bliss.

<sup>8</sup> *Luc. 24.* Those are <sup>8</sup> *foolish and slow of heart,*  
 25. who believe otherwise than Christ, to enter into his Glory.

X. Nothing will come surprizing, if with perfect resignation the

<sup>a</sup> *Luc. 1.* Sodalist doth repeat, <sup>a</sup> *be it done*  
 28. according to thy word. The Blessed

Virgin was so depending on the will of God, that had the Eternal Father commanded, she would her self have raised her

<sup>b</sup> *S. Antonin. p.* Blessed Son <sup>b</sup> *upon the Cross,* and  
 4. *Tit. 15.* made the offering. There needs no  
 c. 41. proof, because she was more perfect

than great *Abraham*, who had his Arm stretch'd out to give the deadly blow to his dearest Son. Absolute submission to divine Government, sets Saints on Earth above the World, making themselves a *Holocaust* to what God pleases. All is most wellcome unto him, who says, its God who sends it in mercy, or in justice.

It

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It is no less than Blasphemy, when Rebels murmur at God's order. Let them have patience, untill the Books of Providence are open'd, then they will Read the reasons of his conduct, and the damn'd Spirits be forc'd to own his *• Psal. 118.*  
*• Judgments* right. In the mean <sup>137.</sup>  
 time servants of God with cheerful hearts submit to infinite Wisdom; altho' in tortures the Blood burst out, they have their Lesson ready, <sup>d</sup> *not as I will, but as you* *• Mat. 26.*  
*my God.* <sup>39.</sup>

The Son of God gave a Precept and Example of Loving Enemies, yet Man so hates himself, as to be deficient in compliance. When the Eternal Father was upon striking down the Sacrilegious Jews, then our dear Redeemer stretcht out his hands the farthest, and spoke the loudest, to ward off the Blow, *• Father forgive them.* <sup>• Luc. 23.</sup>  
 To proceed after this manner, is to act like God, who daily pardons the despisers of himself. A generous Soul is like the Sun, spreading its Beams without distinction on *• good and bad,* <sup>• Mat. 5.</sup>  
 contrary <sup>45.</sup>

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trary to Worldly Maxims of mistaken honour. Those who have tender hearts for such as *hate* them, earnestly begging pardon for them, who *persecute* and *abuse* them, entail themselves as Children to

§ Ibid.

their § *Father in Heaven*. The selfish Heathen loves his Friend, the noble Christian takes into his bosome a deadly Enemy. In union with the Spirit of the Crucify'd God, the devout Sodalists are to say Weekly the Psalm *Miserere* for their own Enemies, or of the Church of Christ, seeking occasions lovingly to gain them. They are great objects of compassion, and deserve much pitty; for who follow on with fury, will find too late like *Pharaoh*, the Floods upon themselves, and those they thought to crush, under God's protection. Let them be silent in the severest Tryals, in imitation of her who upon the point

\* Mat. 1. 19.

of <sup>a</sup> *being secretly dismiss'd*, uttered no words to clear her self. The Innocent are under Divine care, and an Angel was sent to set the Patriarch right. God will raise



raise up more potent to defend the unjustly Slander'd; if not, 'tis for their greater Crown to suffer.

They are to use more than ordinary diligence to avoid distraction, a Vice in fashion: The base practice of back-biting, seems now a special clause of Friendship, to paint the Adversary black with calumnies, that the Favourite may appear more lovely. 'Tis manifest injustice to condemn the absent without a hearing. The most rigid Courts permit the infamous Murtherer to Plead his cause, but these firebrands set all in flames without a *why* or *wherefore*: Their <sup>b</sup> throats are open Sepulchres, from <sup>b</sup> Ps. 5. 11. whence flies up a loathsome stench against the Innocent. Hence the <sup>c</sup> Detractor is an abomination to Men, <sup>c</sup> Prov. 24. laying himself so far open (notwithstanding smooth pretences of zeal and great concern) that thinking men may view a black inside, much like his who is <sup>d</sup> the <sup>d</sup> Apoc. 12. Accuser of his Brethren. These venomous Vipers would invade a living Paul, although they know their end is <sup>e</sup> Fire, to be shaken <sup>e</sup> Act. off 28. 3.

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off from Glory. The Sodalists are to have a feeling detestation of this Vice, to judge the best of all, and speak most favourably, lest they become <sup>f</sup> *odious to God*, as well as Man. They are to be silent in their Neighbours failings, and when the fault is known, to excuse the intention as much as possible, and lessen the malice. Nothing could be more barbarous or willful, than in cold blood, to Sentence, Scourge, and Crucifie the Son of God, when the Sun was ready to fly from its Sphere with horror ; yet at the same time Christ pleaded their Ignorance, <sup>g</sup> *they know not what they do* ; an admirable rule in speaking of our Neighbour.

<sup>f</sup> Rom. 1.  
30.

<sup>g</sup> Luc. 23.  
34.

XIII.

If they attentively sound the depth of Whispering and Detraction, they may with ease discover that an envious heart flings up the filth upon the Tongue : Violent Passions are like Storms at Sea, send up the bottom, and shew Mens Thoughts. Nothing more resembles the nature of a damn'd Spirit, than to grieve that others

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others are more blest by God,  
than their pining selves. <sup>a</sup> By <sup>a</sup> Sap. 2.  
*Envy of the Devil, Death entred* <sup>24.</sup>  
*into the World* : The happy state  
of *Adam* tormented the Fiend like  
Hell : Such as these are their own  
Executioners, by a reflection that  
God who rais'd those up, they  
envy, is able to support them a-  
gainst all Intrigues. These envi-  
ous Slaves of Satan fret on con-  
tinually, that others are in the  
Redeemer's favour, and more em-  
ploy'd. The scope of all discourse  
is to cast a Cloud before that Sun  
which shines too clearly in their  
Eyes. Malicious Envy stops at no  
crime, breaks through all, and lays  
violent hands on the Son of God ;  
the Heathen perceiv'd the motive  
of the perfidious Priest, that <sup>b</sup> for <sup>b</sup> Mat.  
*Envy they had deliver'd him.* The <sup>27. 18.</sup>  
Sodalists on the contrary, must  
enlarge their hearts, and as the  
Glorious Virgin, <sup>c</sup> *wish well to all.* <sup>c</sup> Ambr  
The lowest Quire of Angels are <sup>Lib. 24.</sup>  
overjoy'd that Seraphins can love <sup>de Virg.</sup>  
God more intensely than them-  
selves : Thus to rejoice in the e-  
minent Vertues of others, and  
that

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that they carry on God's work, is to merit with them, and find the comfort of Blessed Spirits in Heaven. They are to wish that *all were Prophets*, and that our Lord to his greater honour and glory would send *his spirit upon them all.*

*Num.*  
11. 29.

XIV.

The general rule for treating with their Neighbour, is to resolve not to omit any favourable opportunity to benefit him : To have always before their Eyes the noble Prize *thou hast gain'd thy Brother.* To bring a sinner back from Vice, by good example, advice, or prayer, is to summon the Blessed Angels to rejoice before the Throne of God, in some sort making them happier than they were before. Let the Sodalists cast in the other consideration of having a Soul in glory, to thank them everlastingly, as happy Instruments in attaining Immortal Joys, and there needs no other motive to dispose them to a Christian temper of doing good to all, both Friends and Enemies.

*Matth.*  
18. 15.

Whereas



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XV.

Whereas the greatest Reformation in Faith and Manners, depend on those in power, the Sodalists by earnest Prayers, are frequently to recommend to God the concerns of Christendom, descending to particulars, according to the Present state of the Church or Kingdoms. They are to beseech the Almighty, that He will please to bestow a singular Blessing on the chief Bishop, and other Prelates, on Kings and Princes, for a happy Government of all under their dangerous charge. Likewise for the Secular and Regular Clergy, that <sup>a</sup> *our Lord will give the word to them,* <sup>a</sup> *Psalm.* that *Evangelize with great power,* <sup>67. 12.</sup> to confound the Wicked, and convert them: To bestow such conquering <sup>b</sup> *Wisdom,* that all their Ad- <sup>b</sup> *Luc. 21.* *versaries be not able to resist;* and <sup>15.</sup> that they may Preach by holy life, as well as powerful words.

C H A P.

## C H A P. VIII.

*Of Indulgences granted to those of  
the Sodality.*

I.

**A** Plenary Indulgence is a full Remission, not only in the face of the Church, but likewise *in foro Dei*, of all Temporal Punishments of Sins already forgiven, otherwise to have been undergone in this World, or in Purgatory. 'Tis not only *false*, but directly *a contrary* to the word of God to affirm, that the whole punishment is *always remitted with the fault*. For the most part, Eternal pain passeth into Temporal. The power of remitting the latter also was granted <sup>b</sup> to the Church by Christ our Lord, before the humane appointment of Canonical Penances, therefore sounds more than a Relaxation of such Injunctions. By the common opinion of sound Divines, as well as by the Practice of the Mother Church of Rome, the

<sup>a</sup> Con.  
Trid. Sess.  
14. cap. 8.

<sup>b</sup> Conc.  
Trid. Sess.  
25. cap.  
21.

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the rigid Canons are abrogated, and Indulgences most <sup>c</sup> *wholesome* <sup>c</sup> Trid. to Christian People, are labour'd for <sup>Ibid.</sup> with greater Zeal than ever. He has an ill aspect who frowns upon Indulgences, or any ways discourages the Devotion. Men well remember the last revolt came from thence, when under pretence of Piety and Church Discipline, the Miners were hard at work to shake the Rock. Whosoever denies the Power in the Giver, or Profit in the Receiver, is cut off from God's Church, and has a dreadful <sup>d</sup> *Anathema* to his lot. <sup>d</sup> Trid. The Sodalists are to set a high <sup>Ses. 25.</sup> value on these <sup>c</sup> *Heavenly Treasures*, and punctually observe the <sup>cap. 21.</sup> requisites for the obtaining of <sup>c</sup> *Ses. 21. them. <sup>cap. 9.</sup>*

<sup>f</sup> *The excellent Name of Indul-* II. *gences* derives it self from the <sup>f</sup> Trid. mercies of God, and merits of <sup>Ses. 21.</sup> Christ. One drop of Blood of <sup>Cap. 21.</sup> God made Man, was more than sufficient to wash away the enormous sins of a thousand Worlds, but with our Lord there was <sup>g</sup> *plentiful Redemption.* His super- <sup>Ps. 29.</sup> abundant <sup>1</sup>

abundant suffering and satisfaction laid up a treasure to be distributed amongst his Faithful, at certain times by him, to whom he promis'd, *What-  
ever thou shalt loose on Earth, shall be loosed in Heaven.* Punishment is a stop to entrance thither, as well as guilt, therefore in his power to remove. What is to be understood by so many Years Indulgence, or the third part of their sins, the Director will inform them, and likewise what is the meaning of applying these Spiritual helps to the suffering Souls in Purgatory, by way of suffrage. According to *Conc. Trid. Sess. 22. cap. 3.* *Apostolical Tradition*, the holy Sacrifice of the Mass, is not only propitiatory for the Sins and Punishments of the Living, but also for *Christ's Faithful Deceas'd.* By Indulgences in some proportion, the merits of our Redeemer are so apply'd by way of satisfaction, or impetration. The practice of the present Church of God is a sufficient warrant for this Charitable devotion.



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III.

The necessary disposition for Indulgences, is to be in the perfect state of Grace, and to perform such things as are enjoyn'd. The work may seem disproportion'd to the favour granted, but nothing is little when united to the Infinite merits of Christ. Horrid was willful Murder, and scandalous Adultery, yet these few words, *I have Sinn'd* <sup>c 2 Reg.</sup> *against our Lord,* joyn'd to the <sup>2. 13.</sup> mercies of God, out weigh'd them both. Let the Sodalists beware of those, who craftily pretend superlative concern for strict Morality, and that Indulgences take men off from necessary performances: This is a snare of Satan; Indulgences tend so directly to promote the love of God, that the *Vicar of Christ* declares the bestowing of these *Heavenly favours*, to be for the <sup>d</sup> *increase of* <sup>e</sup> *Piety and Devotion.* <sup>Greg.</sup> Endearing favours have gain'd those whom <sup>13. Bul.</sup> harsh treatment hath made more stubborn. When the humble Penitent reflects, that a merciful God is opening all his *Treasures* <sup>omni. Dei.</sup>

to make the returning Sinner full partaker of the Passion of Christ, remitting freely guilt and pain, his Soul is rais'd to the love of *Preference*; he bids the Creatures so much admir'd before, Adieu; Keep back; he leaves the Crowd, losing himself in the love of *Complecance*, by rejoicing in so good a God, so *Indulgent* a Father, to a Slave rather than a Son. When the sins are not only forgiven, but there is heard an  
 \* *Luc. 37.* absolute, *a go in Peace*, thou art  
 50. prepar'd for everlasting Glory; the joyful sinner, like *Magdalen*, bursts into Tears of perfect Contrition and Love of God.

IV. Here are only set before the Sodalists, such Indulgences as are granted to them by the Bull of *Gregory* the XIII. confirming the *Institute*, as he calls it, *Ad perpetuam rei memoriam*, which are corroborated by the Seraphical *Sixtus* V. and another express *Bull*; and approv'd by *Clement* VIII. Some of these are to be gain'd by Confessing and Communicating on days; hereafter mention'd; others

thers by performing certain Charitable duties towards their Neighbour. Those of the Stations within and without the Walls of Rome, may be obtain'd in any place where the Sodalists happen to be, by saying our Lord's Prayer seven times over, and as often the Angelical Salutation; for the following intention. viz. To beg of God preservation and encrease of the Christian Common-Wealth, the extirpation of Heresy, mutual and universal Peace amongst Christian Princes, good success in pious undertakings to the Vicar of Christ, with other Prayers, as Devotion shall suggest; thus through the infinite merits of our Redeemer, they gain the same Indulgences, as if personally they did visit the Churches of Rome, within and without the Walls, and had fully perform'd what is requir'd those days appointed.

<sup>b</sup> Greg. XIII. Bull  
omni. Dei.

<sup>c</sup> Ibid.  
V.

The Stations were the Churches where Ancient Christians met, adjourning from place to place, and in a body, to offer joint Prayers to God for the good of Souls,

and present necessities of the Faithful. They were from the beginning priviledged with many spiritual favours. St. *Gregory* the Great, most deservedly call'd the *Apostle of England*, enlarg'd the Grants, which his Successors afterwards extended. The fewest Indulgences of any Station are Ten Thousand Years. Let them take notice that the obtaining of the following Indulgences, do's not in any wise depend on the observing of the Rules directing to Regular living. The time and place of the *Stations* are as follow.

The



## The Roman Stations.

### *Advent.*

**F**irst Sunday, At Sta. Maria Major.

Second Sunday, At the Holy Cross.

A Plenary.

Third Sunday, At St. Peter's.

### *Ember Week.*

Wednesday, At Sta. Maria Major.

Friday, At SS. Duod Apostol. A Plenary.

Saturday, At St. Peter's.

Fourth Sunday, Adv. At SS. duod. Apost.

Christmas-Eve, At Sta. Maria Major.

Christmas-Night, At the Chapel of the Crib in Sta. Maria Major. A Plenary.

Christmas-Day, At Sta. Anastasia. A Plenary.

*Christmas-Day*, Third Mass, At Sta. Maria Major.

*St. Stephen's-Day*, At St. Stephen's in Monte Celio. A Plenary.

*St. John's-day*, At Sta. Maria Major.

*Holy Innocent's*, At St. Paul. A Plenary.

*New-Year's-day*, At Sta. Maria trans Tiberim. A Plenary.

*Twelfth-day*, At St. Peter's. A Plenary.

*Septuagesima Sunday*, at St. Laurence, extra muros. A Soul out of Purgatory.

*Sexagesima Sunday*, At St. Paul's.

*Quinquagesima Sunday*, At St. Peter's.

*Ash-Wednesday*, At Sta. Sabina. A Plenary.

*Thursday*, At St. George.

*Friday*, At St. John and Paul.

*Saturday*, At St. Triphon.

### *The First Week in Lent.*

*Sunday*, At St. John Lateran. A Plenary.

*Monday*,

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*Monday, At St. Peter in Vinculis. A Plenary.*

*Tuesday, At St. Anastasia. A Plenary, and a Soul out of Purgatory.*

*Wednesday, At Sta. Maria Major.*

*Thursday, At St. Laurence in Panisperna. A Plenary.*

*Friday, At SS. Duod. Apost. A Plenary.*

*Saturday, At St. Peter. A Plenary.*

### *The Second Week in Lent.*

*Sunday, At Sta. Maria in Navicella.*

*Monday, At St. Clement.*

*Tuesday, At Sta. Balbina.*

*Wednesday, At Sta. Cecilia.*

*Thursday, At Sta. Maria trans Tiberim.*

*Friday, At St. Vitalis.*

*Saturday, At St. Peter and St. Marcellinus. A Plenary.*

*The*

*The Third Week in Lent.*

*Sunday, At St. Laurence extra muros. A Soul out of Purgatory.*

*Monday, At St. Mark.*

*Tuesday, At St. Pudenciana.*

*Wednesday, At St. Xistus.*

*Thursday, At SS. Cosmas and Damian.*

*Friday, At St. Laurence in Lucina.*

*Saturday, At Sta. Susanna. A Plenary.*

*The Fourth Week in Lent.*

*Sunday, At the Holy Cross. A Plenary, and a Soul out of Purgatory.*

*Monday, At SS. Quatuor Coronati.*

*Tuesday, At St. Laurence in Damaso.*

*Wednesday, At St. Paul.*

*Thursday, At St. Silvester and Martin.*

*Friday, At St. Eusebius.*

*Saturday, At St. Nicolas in carcere.  
A Plenary.*

*Passion*



*Passion Week.*

*Sunday, At St. Peter.*

*Monday, At St. Chrysogonus.*

*Tuesday, At St. Cyriacus.*

*Wednesday, At St. Marcellus.*

*Thursday, At St. Apollinaris.*

*Friday, At St. Stephen. A Soul out  
of Purgatory.*

*Saturday, At St. John ante portam  
Latin. A Soul out of Purgato-  
ry.*

*Holy Week.*

*Palm-Sunday, At St. John Laterane.  
A Plenary.*

*Monday, At Sta. Praxedis. A Plena-  
ry.*

*Tuesday, At Sta. Prisca. A Plena-  
ry.*

*Wednesday, At Sta. Maria Major.  
A Plenary.*

*Thursday, At St. John Laterane. A  
Plenary.*

*Friday, At Holy Cross. A Plenary.*

*Saturday*

Saturday, At St. John Laterane. A  
Plenary.

### Easter Week.

Easter Sunday, At Sta. Maria Major.  
A Plenary.

Monday, At St. Peter. A Plenary.

Tuesday, At St. Paul, A Plenary.

Wednesday, At St. Laurence extra  
muros. A Soul out of Purgatory.

Thursday, At SS. Duod. Aposto. A  
Plenary.

Friday, At Sta. Maria Major.

Saturday, At St. John Laterane. A  
Plenary.

Low-Sunday, At St. Pancratius. A  
Plenary.

St. Mark's-day, At St. Peter.

### Rogation Week.

Monday, At Sta. Maria Major.

Tuesday, At St. John Laterane.

Wednesday, At St. Peter.

Ascension

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*Ascension-day, At St. Peter.*

*Whitsun-Eve, At St. John Laterane.*

A Plenary.

*Whitsun Week.*

*Whit-Sunday, At St. Peter. A Plenary.*

*Monday, At St. Peter in Vinculis. A Plenary.*

*Tuesday, At Sta. Anastasia.*

*Wednesday, At St. Maria Major.*

*Thursday, At St. Lurence ext. Muros. A Soul out of Purgatory.*

*Friday, At SS. duod. Apost. A Plenary.*

*Saturday, At St. Peter. A Soul out of Purgatory.*

*Ember Week in September.*

*Wednesday, At Sta. Maria Major.*

*Friday, At SS. duod. Apost. A Plenary.*

*Saturday, At St. Peter.*

*The End of the Roman Stations.*

A

VI. A Plenary Indulgence for all Sodalists who shall Confess and Communicate upon any of the following Days.

*The Nativity of our Lord Jesus Christ.*

*The Ascension of our Lord.*

*The Conception of the Blessed Virgin.*

*The Nativity of the Blessed Virgin.*

*The Annunciation of the Blessed Virgin.*

*The Assumption of the Blessed Virgin.*

Likewise they gain a Plenary Indulgence upon the Day they are taken into the Sodality of the Mother of God, and a Plenary is reserv'd for the hour of Death.

VII. An Indulgence of one Year granted to all Sodalists who shall perform any of the following works.

In accompanying the Bodies of Sodalists, or any other of Christ's Faithful to Ecclesiastical Burial.

If



**Ch. 8. *those of the Sodality.***

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If by reason of Infirmary or otherwise hindred, they cannot go with the Corps, that hearin the Bell, they kneel down (if weakness will permit) and shall say our Lord's Prayer, and the Angelical Salutation for the Soul departed, or for the Sick Person for whom the Bell Tolls.

In being present at Publick or Private Meetings of the Congregation.

In being present at the Divine Office.

In being present at Spiritual Exhortations, or Pious Colloquies.

In Hearing Holy Mass upon Days of no Obligation.

In Examining their Consciences diligently at Night.

In Visiting the Sick in Hospitals or Private Houses.

In Visiting those who are detain'd in Prison.

In Reconciling Enemies and those at discord,

**These**

## VIII.

These are the Indulgences granted at the foundation of the Sodality of the *Virgin Mother*, Communicated to all Sodalists the Christian World over, where any of the *Society of Jesus* shall have a Residence. They are to have a Catholick regard to so great treasures, and detest the spirit of Novelty, when it shews it self contrary to Roman practice. Some would perswade the World, *Christ left a Power* to introduce Immortality. If the Sodalists gain but one Year, or prevent a few minutes in Purgatory, they will find their time well employ'd. A Criminal upon the Rack would give a Kingdom to come off some moments sooner, but a Soul in Torments would undergo many Martyrdoms to be releas'd one half hour sooner, more for the Blessing of seeing God, than pain of sense, altho' Intollerable.

## IX.

There are also Plenary Indulgences several days of every Month throughout the whole Year, which they will be acquainted with on  
Sundays

Sundays for the following Week ; only such are set down here as carry evident certainty. These may suffice to heighten their Love to an indulging Father, and make them grieve that he is so highly offended by ungrateful Creatures. This merciful method of God doth not enervate discipline, but causes generous Souls to march fast towards perfection : By contemplation of so immense a goodness, they will perform their actions by a motive of pure love, without fear of Punishment, or hope of Reward.

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C H A P. IX.

*A Summary of Devotions the Sodalitys are to Practise.*

**T**O the end there may be no I.  
occasion of a continual turning over the Rules to know their duty, as likewise that by one view they may take notice how little  
K is

is requir'd. The Yearly, Monthly, Weekly, and Daily Devotions are set before them, that with greater earnestness and ease, a performance may follow of what is expected or desired the Sodalists should observe. For the most part, they are such Christian practices, as they would fulfil, altho' they were not of the Congregation. The being a devoted Servant to the Blessed Virgin, ought not to make them more unwilling. Possibly they spend more time by much in care about their Souls, but doing something in obedience to the Rule of the Mother of God, will make the offering more grateful and meritorious. Upon consideration, this Tribute they pay to God, will appear but small, for him who has prepar'd for them an happy Eternity. Three hours suffice for what is mention'd in the beginning of the Year, one hour for Monthly duties, let them compute the rest, and upon full reckoning, they will discover one single Month to exceed by much their Yearly Zeal  
in



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in Prayers and Spiritual Practices.  
What account of all the remainder?

II.

It is a most unhappy distribution of time to assign the greatest part to the World, and remnants as it were cast away to God. To grudge the Creator and the Soul one Month in Twelve. The longest Nights seem short in sinful Pastime, whilst one single hour in the Morning spent upon Eternal Truths appears an Age: Men loose themselves in Business, and are so enchanted with Toyes and Trifles, that they complain the Sun sets too soon, when in one half hour of Meditation they think the Glass runs slowly. It ought to bring all the Blood with shame into the Face of a Christian, when he reflects that Slaves of *Mammon* will prevent the Sun in Rising, and Sweat long days for contemptible Interest, whilst Servants of God (most Men pretend to the Title) Murmur and Repine they are advis'd, for the good of their Soul, to any Trouble or Inconvenience.

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## III.

The Sodalists must not be to blind or mean spirited : They are to labour hard for Heaven, and will find the purchase at an excessive undervalue. They must prepare hearts (were it possible) answerable to the greatness of God, and conclude far too little requir'd by the Rule of the Blessed Virgin. They must not be in the number of such, who put the *Pagan Question, How shall we pass the Day?* To such, for the most part, the Devil returns full Answer. What spare time they have, let them bestow it on God, who gives it, 'tis all his own; Particularly they are to forbid any voluntary negligence in the performance of the following Devotions. Both Chapter and Rule is Added, that they may acquaint themselves with the intention fully set down.

Yearly

## Yearly Devotions.

**A** Solemn Profession of Faith. IV.  
Chap. VI. Rule III.

*Reading the Rules in Advent and Lent.*

Chap. IX. Rule X.

*One Holy Communion, the Hearing of  
One Mass, once our Blessed Lady's  
Office, and a pair of Beads for all  
living Sodalists. Chap. V. Rule  
III.*

*One Holy Communion, the Hearing of  
One Mass, and a Pair of Beads for  
the Souls of all Sodalists in Purgatory.  
Chap. VI. Rule III.*

*Within the Octave of all Saints, the  
Hearing of One Mass, and the Of-  
fice of the Dead, for the Souls of  
their own Congregation. Chap. VI.  
Rule VI.*

*The Vigil of the Immaculate Concep-  
tion, to be kept Fast. Chap. V.  
Rule XII.*

**Monthly Devotions.**

- V. *To frequent the Holy Sacraments upon days appointed.* Chap. III. Rule VII.

*The Hearing One Mass, for those of their own Sodality, and a pair of Beads for the same intention.* Chap. VI. Rule IV.

*The long Litanies of Saints for the Conversion of such as are out of the Church of God.* Chap. VII. Rule VII.

**Weekly Devotions.**

- VI. *The Office of our Blessed Lady upon Sundays and Holy Days.* Chap. IV. Rule XII.

*On Saturdays the Litanies of Loretto.* Chap. IV. Rule XII.

*The Psalm Miserere mei Deus for all Enemies.* Chap. VII. Rule XI.

**Daily**



Daily Devotions.

*At rising in the Morning the Prayer, Holy Mary.* Chap. IV. Rule XII. VII.

*To be present at Holy Mass, when not inconvenient.* Chap. III. Rule IX.

*The Corona of the Blessed Virgin, or the third part of the Rosary.* Chap. IV. Rule XIII.

*One Pater and Ave in honour of their Monthly Patron.* Chap. VI. Rule II.

*Examine of Conscience at Night.* Chap. V. Rule II.

This is the little Mite they offer to the Creator of the Universe, this the small Tribute they Pay to him, who wept and watcht a whole Nights in Prayer for them. <sup>a</sup> Luc. 6. They ought to be affam'd, and <sup>12.</sup> confound themselves at the meaness of the return to a Redeemer, who told them with his heart lanc'd open, he lov'd <sup>b</sup> them to the end. <sup>b</sup> Jo. 13. <sup>1.</sup>

Let them cast in more mental Prayer, or Reading, according to their sense of Gratitude, and so bring home the point, as to reflect all time is lost, which is not spent to the honour and glory of God.

- IX. When any difficulty shall arise, concerning the intention of the precedent Rules, the doubtful are to make application to the Father of the *Society of Jesus*, who governs the Congregation, and to understand them as he determines. Likewise when any Sodalist shall leave his usual place of Abode, he is to desire a Certificate from the Prefect of the Sodality, bearing Testimony that he is a Member of the Sodality of the *Immaculate Conception*, to the end he may be admitted into the Congregation, where he designs to fix and settle, if any such be there; and and he is to Write every Year to the Prefect of his own Sodality.

They

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They are to read over these Rules with great attention twice Yearly, according to their best convenience, in *Lent* and *Advent*. The due consideration of them, will cause devout Souls to row against the common stream of sinful Mankind, and relish with content such Virtues as the distemper'd World calls bitter. They will not be disturb'd at humane changes, but smile at all false promises of the World ; and putting themselves into the hands of God's Mother, they will find by happy experience, how truly it was said that Blessings come <sup>a</sup> by *Mary*.

X.

<sup>a</sup> S. Bern.  
Serm. de  
Nativ.

XI.

Those who are piously curious to know the special Favours of the *Immaculate* Virgin to her devout Sodalists, remarkable Apparitions, Succour in Distress, wonderful Preservation in time of Danger, miraculous Cures, and happy Deaths, the *Mother of God* coming in Person to Protect them in sharp Agonies, and to carry up their Souls in Triumph: Let them Read <sup>b</sup> *Bonifacius*, or <sup>c</sup> *Benicius*, or <sup>d</sup> *Manuale Sodalitatis*, where is Collected or In-

<sup>b</sup> Histor.  
Virg.

<sup>c</sup> In An.  
L.

<sup>d</sup> Muffi-  
pont. An.  
1633.

ted

ted the Historical part of the Sodality. They will also find there the heavy hand of Divine Justice upon such as were Despisers of the *Institute*, or set themselves to withdraw others from the Devotion. Enemies to God, for the most part are such unto his Mother.

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**CHAP.****4 DE 61**



## CHAP. X.

A N

## APPENDIX,

*Concerning the Second Congregation of the Sodality.*

THE Sodality of the Blessed Virgin had not been confirm'd Two Years by Apostolical Authority, when Zealous Catholics began piously to complain that Students only under the *Society of Jesus* were partakers of so great Priviledges, and devoted Protection. This was the occasion why Seraphical *Sixtus V.* expedited his Bull, <sup>a</sup> *Superna dispositione*, <sup>a</sup> Cap. 1. (already mention'd) by which, to Num. 8. satisfy the flaming desire of Christ's Faithful towards the *Mother of God*, he impowers the General, and Vicar.

Vicar-General of the Society, to Erect diverse Sodalities or Congregations throughout the Christian World, even in the same place, according to the *Quality* or *Number* of such as shall desire admittance, declaring all to be of the same body, and equally favour'd with the same Spiritual priviledges.

The First and Second Congregation are not otherwise distinguish'd, than the different employs of *Mary* and *Martha*, both of the same Family. The Sodalists of *Quality*, whom God has blest with superabundance in Temporals, have both leasure and reason to meditate upon his singular favours, and spend more time in Prayer. They may sit at the Feet of *Jesus*, by assisting daily at Holy Mass, reciting the Office of the Blessed Virgin, and by frequent Reading, hear *the Word*: Yet *Martha* must not be so solicitous or cumbred with Worldly concerns, as not to have due regard to *the one thing necessary*, Eternal Salvation. Wherefore the Sodalists of the  
Second

<sup>b</sup> *Luc. 10.*  
42.

to have due regard to <sup>b</sup> *the one thing necessary*,

Second Congregation are to look upon the aforesaid Rules and Instructions as directed to themselves, so far as suits with their Calling and Circumstances. The Father of the Society, who governs the Congregation being consulted, will let them understand and appoint how they are to comply with what is set down, and in what their state exempts them. Let them sometimes advise with him, or any other prudent Director, how to live up to what they profess.

It cannot but be of a sensible comfort, to those who in the  
<sup>a</sup> *Sweat of their Face do Eat their* <sup>a Gen. 3.</sup>  
*Bread,* that the calling to Tem- 19.  
 poral Inconveniencies resembles in  
 some sort the humble Life of the  
 Son of God, stil'd by haughty  
*Jews* the <sup>b</sup> *Carpenters Son*: Con- <sup>b Matth.</sup>  
 tinual Toil seems dignify'd by the 13. 55.  
 word Incarnate, who was <sup>c</sup> *in La-* <sup>c Ps. 87.</sup>  
*bour's from his Youth.* He who with 16.  
*a few Fiats,* rais'd out of nothing  
 the vast Universe, casting away to  
 Worms of the Earth, Crowns and  
 Scepters, himself was born of a  
 Poor

Poor Mother, Maintain'd by a Laborious Artificer, and chose the Cottage of *Nazareth* for his dwelling place. This might be sufficient to confound proud Mortals in their practices, unless they presume with Blasphemy, to say, God was Deceiv'd, the World Errs not.

They are therefore to take up the painful Burden with a generous mind, walking after the *Virgin's* Son by conformity of will, to the Creator's Fatherly appointments. They must offer up every Morning to the Honour and Glory of God, all the foreseen Labours of that day, in Union with his Sufferings, who fainted under a heavy Cross, ascending towards Mount *Calvary*. Let them rejoice in God's Government, not wishing the affairs of the World in respect of themselves to go otherwise. They may take complacence, for not being concern'd in that terrible threat:

24. <sup>a</sup> *Luc. 6.* <sup>a</sup> *Wo unto you Rich Men, because you have your Consolation, as if happiness*



piness here and hereafter were inconsistent.

Experience daily demonstrates the precious advantage of Learning, to consider and ponder eternal Truths. Meanest Capacities can for whole hours study and contrive how to live conveniently. Let them learn the holy employment of Thoughts to live Christianly. Who has not the gift of discoursing with himself, must imitate the Inhabitants of Barren Countries, who fetch necessary commodities from more fruitful Soils: He may take up some moving Book, as the *Following of Christ*, Read a Period or two, and stop where he finds impulse, to reason a short while on that, and resolve, then to proceed on in Reading. The will of Man is a blind power, goes not towards Virtue, unless it be handed forward by the understanding. This discursive faculty is also dark'ned to that degree by the lamentable effects of Original and Actual sin, that it sees not truth clearly, except by serious and frequent consideration

sideration of the Four last things. This may be a material Rule in all deliberations ; to resolve and conclude as they would wish to have done, when gasping for Breath, at the frightful hour of Death, or standing terrify'd before the Judgment Seat, to receive the Fatal and Eternal Sentence.

All Sodalists under command, must reflect that they have opportunity of exercising a peculiar Vertue of Christ their Lord, who

<sup>a</sup> Luc. 2. was not only <sup>a</sup> *subject* to his Parents, but <sup>b</sup> *made obedient unto*

<sup>51.</sup> <sup>b</sup> Philip. *Death.* A willing and obedient

<sup>6. 8.</sup> Man, <sup>c</sup> *shall speak Victories*, and up-

<sup>c</sup> Prov. on all occasions enlarge his con-

<sup>21. 28.</sup> quests by subduing the perversest Enemy, his own reluctant will.

Wherefore they are to resist man-

fully all the struglings of repining

Nature, and perform cheerfully

what they are enjoyn'd. They

must reflect 'tis done for his sake,

who gave example and command

<sup>d</sup> 1 Pet. of <sup>d</sup> *being subject to every humane*

<sup>2. 13.</sup> *Creature for God*, for so is his will.

Parents and Masters commanding

lawfully, must be look't on as

Christ

Christ appointing what is to be done. If then at any time they are enjoying themselves in Recollection, and shall be call'd by some Temporal Employment, let them like *Samuel*, rising out of a sweet Slumber move quickly, as if commanded from Heaven, saying to themselves, <sup>a</sup> *here I am, because* <sup>a</sup> *1 Sam.* *thou didst call me.* Upon many occasions, <sup>b</sup> *Obedience is better than* <sup>b</sup> *1 Sam.* *Sacrifice,* for to resist is rankt <sup>15.22.</sup> with the sin of Sorcery, and stubbornness in not acquiescing is like to Idolatry. Servile work perform'd by the Rule of Duty and Self-denial is more pleasing to God, than misplac'd Hours in Prayers.

Such Sodalists as have care of Families, are to look upon those under them, as Servants of God, not Slaves. Many Persons in Authority so Imperiously Lord it over others, as if their Education had been at *Tripoli* or *Tunis*, where Unfortunate Creatures Tugging at the Oar are Barbarously Abused after all Pains taken. It will have a good effect, if they ask themselves

L

c Job.  
31. 13.

selves often the Question holy Job calm'd himself with : *c What shall I do when God riseth up to Judge, and when he requires, what shall-I Answer him ? Did not he that made me in the Womb make him ?* The holy Idumean despised not to hear his Servant reason against him, and condemn himself, when culpable. Because God made them both in the same Mold, and at Judgment they are to stand upon the same Level. 'Tis dreadful to despise or mortify the meanest Person Redeem'd by Christ : Our Lord resents the Affront as offer'd to himself, and will rebuke the Injuries before all trembling Mankind, saying, *d As long as you did it to one of these my least Brethren, you did it to me.*

d Mat.  
25. 40.

When any one shall have fulfill'd his duty, according to his best endeavours, in his proper station, and by some unaccountable Tempers shall find himself humbled and vilify'd, let him rejoice upon such occasions, because more resembling his Lord and Master.



Master. Let him call to mind that he serves a Crucify'd Saviour, who ill treated and injur'd all manner of ways, taught his Servants a holy revenge to excuse malicious Tongues, and pray for bloody Crucifyers. This the Original he is to Copy, overcoming <sup>a</sup> *in Good the Evil*. He will find <sup>a</sup> *Rom.* singular comfort in this Christian <sup>12. 21.</sup> practice. If the crafty Enemy suggests his becoming contemptible by submission, let him repeat after Royal David, <sup>b</sup> *I will be yet more vile* <sup>b</sup> *2 Sam.* and base in my own Eyes, Sacrifi- <sup>6. 22.</sup> cing the dearest thing to God, Self-love and Honour.

Altho' they be not able to bestow much in Alms, let them give willingly their Mites; <sup>c</sup> *God* <sup>c</sup> *2 Cor.* loves a chearful giver. The poor <sup>9. 7.</sup> Widow that cast into the Treasury of the Temple One Farthing, gave *more than all* by the sentence of the infallible Judge, who ballanced the Two Mites with handfuls and heaps of Gold and Silver, flung in by Scribes and Pharisees. These <sup>d</sup> *of their abundance,* <sup>d</sup> *Marc.* cast in; she gave *all her living.* <sup>12. 44.</sup>

Perchance, saying at the same time, Lord, behold Two Mites! Were they Two Kingdoms in this manner they should be given you. Fervorous intention gives worth and weight to inconsiderable Alms-deeds. At least they may afford plentiful Charity to needy Souls, in the intense pains of Purgatory. For these they may offer up their Toils and Troubles in order to release them from the place of Torment. Compassion towards these Blessed Souls is earnestly recommended to all Sodalists. The grateful Spirits, no doubt will remember the favour, when coming before the Throne of Grace, they will beg Blessings for Benefactors, who were highly Instrumental in freeing them from a suffering state, to be settled Saints in Glory.

Pet. Dam.  
opus. 32.  
S. Anselm.  
de laud.  
Virg. S.  
Antonin.  
4. p. T.  
15. cap.  
14. Raimund.  
in Marc.

As they will not fail to pay the daily Debt to God of grateful acknowledgment, for much Grace and many Favours, so this may be numbred with the rest, of being call'd to the Sodality of the *Mother of God*. 'Tis a pious opinion

opinion, standing both upon sound Authority and solid Reason, that a tender devotion to the Blessed Virgin prognosticates eternal happiness. He, who finds the Mother of God propitious by frequently beseeching her, prepares his way to Salvation. Great power and goodness are strong arms which draw sinners out of danger, the Blessed Virgin is happy in both. The greatest of Kings thought it his duty, to say, *My Mother* <sup>2. 3. Reg.</sup> *ask, for it behoveth not that I turn* <sup>2. 20.</sup> *away thy Face.* The Immaculate Mother is more powerful than *Bethsabée*, being her Omnipotent Son is *more than Salomon*. Let the Nine Quires of Glorious Spirits fall down before the Throne of God, let all the Saints of Christ's Church, both Militant and Triumphant lie prostrate and petitioning, her Sole desire and Prayer will plead the cause of Sinners more efficaciously than all the rest together; because the Almighty loves the Blessed Virgin alone, *more than all the Saints.* Her <sup>b. Suar. 3.</sup> *tenderness* <sup>p. Tom.</sup> *for Mankind* <sup>2. disput.</sup> *goes hand* <sup>in 18.</sup>

• Aug.  
apud. S.  
Bonaven.  
in spec.  
M.  
d Prov.  
8. 17.

in hand with her power. She is more *Sollicitous* for us than all the Saints c. But although she seems concern'd for all whom *Christ* Redeem'd, yet in a special manner she loves those who love her d. 'Tis connatural for minding Parents to take more notice of Children that respect their Title, and observe their Orders. Let the Sodalists comport themselves like dutiful Sons, and have full assurance that the Blessed Virgin will shew her self the *Mother of Mercy*.

FINIS.

4 DE 61



